

VOL. 8, NO. 31

FEBRUARY 28, 1981

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Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

ISSN:0147-0728 BIPAD: 65498

Publisher and Editor of The Lesbian Tide Interviewed

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GayCommunityNews

Vol. 8, No. 31

(617) 426-4469

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February 28, 1981



University of San Francisco

San Francisco, CA 94117

January 9, 1981

Vice President
for Student Development

To: Rick Ross
Conference Director

From: Anne Dolan
Vice President for Student Development

Subject: Proposed Conference for NWSA

This is in response to your memo of December 5, 1980. I do not think that it is in our best interests to commit facilities to the NWSA for 1982. Based on concerns expressed in Ms. Rosenfeld's letter of November 4, 1980, it would appear that her organization would be better served by seeking and using other facilities.

AD/cap

Gay Broadcaster Indicted For 'Obscene' Radio Show

Compiled by Denise Sudell

CINCINNATI — A grand jury here has indicted the producer of a lesbian and gay radio program and the station which broadcasts his show on charges of "disseminating matter harmful to juveniles" in connection with a radio broadcast termed "obscene" by the local prosecutor.

The case is believed to be the first of its kind in which a local prosecutor, rather than the Federal Communications Commission (FCC), has taken action against a broadcaster. Observers say the case has serious implications for the broadcast media as well as for the lesbian and gay community.

John Zey, the show's producer, faces a maximum of 20 years total in prison and/or a maximum of \$10,000 in fines if convicted on each of four counts; WAIF, the radio station, faces a maximum fine of \$40,000.

The charges arise from the January 3 segment of Zeh's program, "Gaydreams," during which he read an article which he described to GCN as "a consumer's comparison of different lubricants used in bed." The article, titled "A Guide to Greasy Fingers," was first published in *First Hand* magazine.

According to various reports, the complaint was filed with the prosecutor's office by members of a Platt family. Allegedly the family's four minor children tape-recorded Zeh's broadcast, and the parents of the family filed a complaint January 6, providing

the prosecutor's office with two tape recordings of the program.

Zeh's attorney, James Feldman, told GCN that the prosecutor, Simon Leis Jr., is "well-known for his anti-gay feelings," and suggested that Leis "had his eye on this station and this show, waiting for the opportunity to come down on the station as well as the show."

"I can't totally discard the notion that I was set up," Zeh told GCN.

James Applegate, the assistant prosecutor who is handling the case, discounted charges that Zeh had been "set up." "The grand jury didn't believe so," he told GCN. "They listened to the people who testified, and made that value judgment."

Why did the prosecutor's office choose to seek the indictment against Zeh and the station, when ordinarily over-the-air obscenity cases are handled by the FCC?

"The complaint was made to our office," Applegate said, "and we applied the facts to our law, and undertook to prosecute. What our federal brothers and sisters do, we know not."

The Cincinnati chapters of both the American Civil Liberties Union (ACLU) and Sigma Delta Chi, the Society for Professional Journalists, have raised objections to the prosecutor's decision to seek the indictment.

"It's definitely going to have a chilling effect on all the media here, and it could have much wider implications," Feldman told GCN.

He said that the FCC has taken no action in the case, although a letter of complaint has been written to the commission. "They're waiting for this to be disposed of," Feldman said.

Although he was called in by the prosecutor's office immediately after the Platts made the complaint, Zeh said, "I was confident that there would not be an indictment. I did not think this material was obscene, and I did not think that Leis would tackle a broadcaster."

The grand jury delivered the indictment against Zeh and the station February 17, following an investigation.

The indictment was made, Applegate told GCN, because the segment of the program on lubricants was "obscene by the statutory definition of Ohio."

The law defines "any material or performance obscene" if "its dominant appeal is to prurient interest, or its dominant tendency is to arouse lust by displaying or depicting sexual activity," among other criteria.

Feldman told GCN that he would argue that the material read by Zeh was not obscene. "By implication it's dealing with sex, but it's not all that directly dealing with sex," he said. "It says 'the banana smell may be hard to get out of your sheets,' which may be distasteful to some people, but is not obscene."

Feldman said also that he would contend that because the program

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Lesbian Caucus Cause USF Turns Down NWSA Meeting

Compiled by Paula Krebs

SAN FRANCISCO — The National Women's Studies Association (NWSA), after being refused the facilities of the University of San Francisco because the organization includes a sizable lesbian caucus, has been flooded with offers from other California schools for alternative sites for the group's 1982 national convention.

The association, after annual conventions in Lawrence, Kan., in Bloomington, Ind., and, this May, in Storrs, Conn., was looking for a West Coast location for the '82 convention.

Deborah Rosenfeld, coordinator of women's studies at San Francisco State, volunteered last year to seek a site for the convention in the San Francisco Bay Area.

"USF was one of the first places I looked," Rosenfeld told GCN. "We had been encouraged by some women at the school, and since NWSA's founding convention in 1977 took place there, we thought it would make a nice fifth anniversary."

After a "walk-through" of the campus with Rich Ross, the university's conference coordinator, late in November, Rosenfeld pronounced it "beautiful" and brought plans for the convention back to the NWSA's North Pacific regional meeting.

At the meeting, Rosenfeld said she was reminded of previous anti-gay stands by USF officials, as NWSA members expressed concern for the comfort at the university of the lesbian caucus.

The university, run by Roman Catholic Jesuit priests, last fall refused to allow Students Together for Individual Rights (STIR), a lesbian and gay law student group, to be described in the university's catalog, and said that it would refuse official status to an undergraduate lesbian and gay group.

"I decided I needed the university administration to acknowledge the fact that we are a strong feminist organization with a lesbian presence," said Rosenfeld. She said she then sent a letter to Ross requesting acknowledgment.

ment.

Rosenfeld said that the 1980 delegate assembly of NWSA passed a measure to provide separate housing for lesbian conference attendees if they so requested.

"We felt that we couldn't give the assurances that she requested," Ronald Brill, director of public affairs at USF, told GCN. "It just is not in accordance with the position of the (Roman Catholic) Church, and, most recently, the archdiocese."

In May, San Francisco Archbishop John Quinn issued a "pastoral letter" reinforcing the archdiocese's loyalty to the Roman Catholic Church's stand on homosexuality.

Brill told the San Francisco *Examiner* that while the church could not treat homosexuality simply as a "manifestation of a consciously chosen depravity...at the same time, opposition to homosexuality as an acceptable lifestyle by the church or by society cannot be regarded as a prejudice."

Rev. John LoSchiavo, president of USF, told the *Examiner*, "Homosexual activity in the eyes of the church being objectively wrong, the university doesn't want in any way to approve or endorse it."

Due to publicity in the Bay Area generated by USF's refusal the NWSA has had several unanticipated offers from southern California universities for the 1982 convention, including the University of Southern California, California State University's Long Beach and Sonoma campuses, Humboldt State University, and the Berkeley-area Graduate Union Theological Seminary, along with an offer of housing from San Francisco State.

"The results have been quite positive," Jan Meriweather, of NWSA's national offices in College Park, MD., told GCN. "We've been able to use the turn-down to serve for the advancement of gay and lesbian rights and the goals of the association, and it feels quite good."

NWSA expects to announce the site for the 1982 conference by early March.

Ia. Health Center Recalls Menstrual Sea Sponges

Compiled by Jil Clark

"People think that because the label says 'natural' that it's pure and good for you. Well, natural sea sponges are a product of the environment in which they grow. If they grow in a polluted ocean, they will have pollutants in them."

That comment was made by Barbara O'Reilly from the press office of the Hygienic Laboratory at the University of Iowa, concerning the controversy over the safety of sea sponge "tampons."

The Women's Health Project, Inc. in Iowa has recalled 4,800 sea sponges after the University of Iowa tests showed the sponges contained fungi, bacteria alien to the vagina, and possibly harmful abrasives and environmental pollutants.

In reaction, the U.S. Food and Drug Administration (FDA) is conducting tests on natural sea sponges labeled for menstrual use. The study will be completed in two weeks.

In the meantime, the official stand of the FDA and the Center for Disease Control is that "there is no reason to believe that sponges are any safer than tampons."

Researchers at the Hygienic Laboratory decided to test some natural sea sponges last fall when sponge "tampons" were gaining popularity due to the discovery of a link between toxic shock syndrome (TSS) and the use of "super" tampons (see GCN, Vol. 8, No. 14).

In twelve sea sponges labeled "for menstrual use," researchers found that chemical pollutants had been absorbed into the sponges' composition. According to Dr. Mary J.R. Gilchrist,

research chief of the University of Iowa Laboratory Disease Control Bureau, she and other scientists identified chemicals which "could come from oil spills; hydrocarbons — some of which are carcinogenic; phthalate esters which can be found in oil and plastic;" and such "priority pollutants" — that is, pollutants which "are not good for you at some level" — as nicotine, polynuclear aromatic hydrocarbons (both commonly found in cigarette smoke) and substituted phenols.

Researchers also discovered high levels of eleven trace minerals, "which [are] normal for the ocean, but could possibly cause an allergic reaction" if placed in the body, Gilchrist said.

Gilchrist added that "bacteria found in sponges is probably not bacteria found in vaginas. There is a mild potential [that these bacteria] would be a problem."

Scientists at the Iowa laboratory are also very concerned about the discovery of "sharp particles"

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FDA Extends Time For Tampon Input

Compiled by Jil Clark

SILVER SPRING, MD — The U.S. Food and Drug Administration has extended the period during which manufacturers and researchers can comment about the FDA's proposal that a label warning women about the association between toxic shock syndrome (TSS) and tampon use be printed on all tampon packages.

Last summer, when hundreds of women contracted the potentially deadly disease, it was discovered that almost all of them had been using tampons when they became ill; two had been using sea sponges as a tampon substitute. Their symptoms included a severe drop in blood pressure, vomiting, diarrhea and high fever.

According to Louise Fenner from the FDA's public affairs office, the comment period was extended for two months to the end of February "so that the new

data can be looked at . . . Also, because the manufacturers have been pretty effectively warning women about TSS anyway."

They've found the toxin that causes toxic shock and they know that *staphylococcus aureus* is making the toxin. The question is, how does the toxin get there? How does the bacteria get into the vagina and make the toxin and how does the toxin get into the blood stream? And why does TSS effect younger women — in their teens, especially?"

An official at the U.S. Center for Disease Control (CDC) says that reported incidence of TSS have dropped as suddenly as they rose last summer, (see GCN, Vol. 8, No. 14). Bob Alden, from the CDC's press office, said, "The 119 cases reported in August dropped to 39 in December. CDC researchers think this is due to a definite change in the use of tampons and

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News Notes

quote of the week

"You know, I hear that Karen [Mulhauser, executive director of the National Abortion Rights Action League] claims that she was once raped. Well, let me tell you, Karen is not the most beautiful creature in the world, so when I hear her say she was raped, my response is 'You wish.'"

— Paul Brown, director of the Life Amendment Political Action Committee, one of the groups working for passage of the Human Life Amendment (see *GCN*, Vol. 8, No. 28). Quoted in "Trials of the New Right: From Abortion To Island Park," in *New York* magazine, February 16, 1981.

teacher convicted

WASHINGTON D.C. — A Superior Court judge here found Coleman Allen, 30, an eight-year-veteran school teacher, guilty of committing sodomy with five current and former students in his classroom and in other locations, during a seven-month period in 1979.

The ages of the boys involved were from 14 to 17. Allen maintained that he had never had sex with any of the boys. He said the boys had conspired to extort money from him with threats of exposing him as a homosexual. He said: "Gay people are very vulnerable in this society. Anything anybody says against you is believed because of the biases."

All the youths who testified against Allen were regarded as school discipline problems. Allen's defense attorney characterized the youths' court testimony as "incredible and inconsistent."

The principle of Hine Junior High School called Allen's conviction "very distressing." Allen had taught English there.

Allen has been transferred to school administrative functions. Allen's defense attorney suggested that he may now resign. Allen was released on bond pending sentencing.

support attempt to fight rape in prison

CHICAGO, IL — The POSRIP (People Organized to Stop Rape In Prison) Newsletter, published by Russell Smith, may fold soon if Smith doesn't receive more support from people on the outside who understand the role of prisons in this society and who care enough to resist it.

Smith's work is an attempt to build a support network, both inside and out, for defending prisoners against sexual assault, and generally against the constant efforts of prison administrations to keep prisoners fighting among themselves and so to divert their attention from the real source of their problems.

If you're interested in being part of such a network please write Russell Smith c/o POSRIP, P.O. Box 4413, Chicago, IL 60680. (Also: *GCN* has a Lesbian and Gay Prisoner Project which for the moment is simply dealing in free subscriptions, penpal ads and books, but which will eventually devote more energy to making more visible the highly political nature of "crime" (e.g. homosexuality and the threat value of prisons in maintaining this status quo. If interested see the Prison column on page 15 of this issue.)

kill for thrill

GREENSBURG, PA — Two men who murdered a gay man in this small town near Pittsburgh have been given the death sentence for shooting a police officer to death.

The Pittsburgh *Press* reports that Michael J. Travaglia and John C. Lesko shot Leonard C. Miller to death as he approached the car they were driving. The car belonged to William Nicholls, a church organist whom the two men had drowned in an Indiana County lake a short time earlier.

According to Richard Rutherford, who was present at the killings, Nicholls was picked up by Travaglia at the Edison Hotel in Pittsburgh, which he described at a hangout for what the *Press* called "homosexuals and prostitutes."

Travaglia shot Nicholls in the arm as the three defendants entered his car, Rutherford said. He said Nicholls was beaten, called a "queer," gagged, and drowned with a rock to weight him down.

During his ordeal, Nicholls was told by three to speak in a lower tone, but when he tried to, his voice was high-pitched, so they punched him and laughed, Rutherford said.

Assistant District Attorney Tim Geary told the jury in his closing statement that when Miller pursued the defendants in a high-speed auto chase, his fate was sealed.

"He had to die to prevent the world from learning what had happened earlier in the evening" to Nicholls, Geary said.

The defendants had already pleaded guilty and faced life sentences in the Nicholls killing. They also face trial in Westmoreland County for two other slayings in a so-called "kill-for-thrill" spree that took place during the 1979-80 Christmas-New Year's holidays.

communities united for freedom

Communities United for Freedom (an anti-fascist organization based in Eugene, OR) is putting together a nationwide communication network with the ultimate goal of establishing a mass-based united front. Initially the network can serve to spread information ignored or distorted by the mass media, provide contacts and support for those groups and individuals involved, and coordinate mass actions, both legislative and direct — petitions, letter campaigns, boycotts, demonstrations, etc.

Any group or individual interested in working on this project can contact CUFF c/o Cathi Beavers, 2298-2 Patterson Drive, Eugene, OR, 97405. Include information on the group and on local events, as well as ideas, project proposals, etc.

jewish feminists

CAMBRIDGE, MA — All Jewish feminists are invited to attend a meeting "to begin exploring ideas and feelings among ourselves . . . on Jewish identity, on our heritage and history, on anti-Semitism and racism, on internalized self-hatred, on our class differences, and on the effects of assimilation," according to Rozelle Mann, an organizer of the meeting.

Mann said the meeting is intended to be a continuation of the dialogue that began at the New England Women's Studies Association's recent conference on women and racism, in a workshop entitled, "Jewish Women and Women of Color."

The meeting will take place on March 1 from 2 to 5 p.m. at 7 Temple St. in Central Square. A \$1 donation is requested.

gay scene in india

CALCUTTA, India — India's *Gay Scene* reports that according to a survey published in *Bombay*, which it describes as "a serious monthly magazine from the city itself," there are an estimated 40,000 young gay men between the ages of 15 and 25 in Bombay alone.

The survey, which included members of the Hindu, Muslim, Parsi, and Christian communities, took over three years to complete, and another year to tabulate and arrange.

According to the survey, gay men in Bombay "meet clandestinely on working men's picnics, socialize discreetly on Saturday nights at the Cooperage Bandstand, and take over the entire lavatories at suburban railway stations for their liaisons."

The survey found that most Hindu and Muslim gay men rate high the "male erotic values" (hairiness, aggressiveness, and muscularity) and look down on more effeminate behavior.

"Hindu gays were found to be more tolerant to women than Muslim," reports *Gay Scene*, and "few of the Parsi and Christians are repelled by females."

"The myth that gays have small penises was exploded," *Gay Scene* adds, "when, of the 3,000 interviewees, 2,107 insisted that they had penile sizes over six inches on erection."

"Among the common signs [of recognition]," the report concluded, "a thumb wiggled from one gay to another means 'no game in this place,' a palm up is a warning that a plainclothes cop is around and a loud sniff with a heavy sigh means 'this guy is unsafe' or 'I am not sure whether he will play.'"

Gay Scene, which bills itself as "an Indian newsletter on gay communication," publishes reports on lesbian and gay life throughout India and around the world, letters, and personal ads. A year's subscription to the eight-page newsletter, published in English, costs \$6 (U.S. currency). Address all correspondence and payment for subscriptions to D. Roy-Chowdhury, 2 n Roy Road, Calcutta 700008, India.

women and the law

BOSTON — The only gathering of national scope devoted to legal issues of importance to women will have as its primary focus this year the special concerns of lesbians, poor women and women of color.

Slated to take place at the Park Plaza Hotel in Boston from April 3 to April 5, the twelfth national Conference on Women and the Law will include more than 160 workshops on such topics as family law, labor and employment, health and education.

In addition to the workshops, the conference will offer a lesbian luncheon, a lesbian caucus and a gathering for lesbian women of color.

The conference is being organized by a coalition of Boston area law students and legal workers.

The deadline for preregistration is March 7. For further information or to register for the conference, contact Mercedes Tompkins, Twelfth National Conference on Women and the Law, 207 Bay State Road, 4th Floor, Boston, MA 02215, (617) 353-3399.

gay power, gay politics again

SAN FRANCISCO — The controversial CBS Reports program *Gay Power, Gay Politics*, which drew lesbian and gay protest and a censure by the National News Council for "distortion" of the lesbian and gay political and sexual scene there, has been submitted as one of the network's two news programs in the Monte Carlo International Television Festival.

San Francisco *Chronicle* television critic Terrence O'Flaherty writes that "this submission as a U.S. entry in television's most distinguished international competition amounts to an act of arrogance toward the city of San Francisco as well as the National News Council."

O'Flaherty reports that according to a spokesperson for CBS News, the submission was made by the co-producers of the program, Grace Dlekhaus and George Crile, and that no CBS executive was consulted.

"Still," O'Flaherty writes, "it is curious that the news executives did not question the entry as a possible embarrassment to the network. That they did not do so implies the approval of CBS News whether the program was submitted officially by the network or not."

Similarly, *Playboy* magazine, in its annual awards, named Nora Gallagher its Best New Contributor in the Nonfiction category for an article called "The San Francisco Experience." The article detailed the "fear and loathing" of the city's straight community towards the influx of gay men; to research it, Gallagher "went underground" by posing as a gay man.

another sex-connected disease

BOSTON — Health-care specialists here have renewed their fight against a disease spread in some parts of the world through contaminated water supplies but usually contracted in this country through sex.

Amebiasis, or amebic dysentery, is often spread by rimming (oral-anal sexual contact). Caused by parasitic amoeba which usually remain in the large intestine, it can produce a variety of symptoms, including abdominal pains, intermittent diarrhea and constipation, increased flatulence and burping, an unusually foul-smelling stool and weight loss. In rare cases the amoeba migrate to the liver where they can cause serious damage. If left untreated, the disease can eventually be fatal since it interferes with absorption of food.

Acute symptoms lasting for only two or three days are not usually an indication of amebiasis.

Sally Dean of the Fenway Community Health Center (FCHC) told *GCN* that detection and prevention are complicated by the fact that in one stage of its development, the amoeba responsible for the disease is in the form of a cyst and that during that stage there are no symptoms, although the disease is still communicable.

Detection of amebiasis involves microscopic examination of stool specimens. Dean said several specimens are generally needed and three are required at FCHC. X-ray examination is also sometimes used.

Treatment, Dean said, involves a combination of drugs to kill the amoeba. She stressed the importance of completing the treatment and of performing follow-up tests since otherwise the disease may later recur without warning in a more violent form.

Tests for sexually transmitted amebiasis can be arranged at the Fenway Community Health Center by calling (617) 267-7573.

upcoming conferences

"The Gay and Lesbian in Law and Health" will be the focus of a conference to be held on February 20-21 at Rhode Island College in **Providence, RI**. The fee for the conference is \$40 per day. For further information contact William J. Pellico, Counseling and Consulting Services, 161 Prospect Hill St., Newport, RI 02840, (401) 847-0426. . . . **Lesbian and gay school personnel** will explore issues concerning their sexuality and profession during a weekend retreat in **Raymond, NH**, March 13-15. Registration is \$35 for room and board and \$50 for the workshop. A limited number of reduced registrations are available for those who otherwise could not consider attending. For more information or to register, contact Walnut Hill Seminar House, RFD 4, Chester Road, Raymond, NH 03077, or call (603) 895-2437. . . . "**Citizen Action for a Changing World**," the 1981 National Conference on Citizen Involvement, will be held at Yale University in **New Haven, CT**, June 7-11. Early registration (before April 1) is \$180, regular registration \$200, with room and board \$30 per day, per person, \$120 for the entire conference. For more information, write VOLUNTEER, P.O. Box 4179, Boulder, CO 80306, or call Kris Rees in Washington, DC, (202) 467-5560, or Steve Kelley in Boulder, CO, (303) 447-0492. . . . The sixth **International Conference of Gay and Lesbian Jews** will be held in **Philadelphia** July 2-5. All registration inquiries should be addressed to Registration Coordinator, P.O. Box 7566, Philadelphia, PA 19101. The phone number is (215) 922-3872.

A Working Conference on WOMEN AND RACISM in New England



Women's Racism Conference Held

By Jil Clark

BOSTON, MA — "Women and Racism" was the focus of the fifth annual conference of the New England Women's Studies Association (NEWSA). "All people interested in the education of women" were invited to the gathering, which took place at Simmons and Wheelock Colleges. It was attended by more than 1000 people — mostly women — from social service agencies, community groups, as well as academic institutions around New England.

The organizers, who had expected about 600 conferees, were "thrilled" by the turnout, according to conference organizer Laurie Crumpacker. "This shows that, in Boston and around New England, the subject of racism is very important to people now," said Crumpacker, a professor of women's studies at Simmons.

The conference began Friday night, February 6, with keynote speeches delivered by Hon. Margaret Burnham, a black Boston Municipal Court judge and founder and current co-chair of the National Alliance Against Racism and Political Coercion; Tia Cross, a white feminist activist and teacher in Cambridge; and Dr. Helen Rodriguez, a Latina from the Sterilization Abuse Monitoring Project of the National Women's Health Network.

Saturday morning, black women met to discuss "barriers and bridges" to working with white feminists, white women did anti-racist consciousness raising in small groups, and men met to focus on racism and sexism.

The more than thirty afternoon workshop topics included "Growing Up Chinese in America," "Biology as Destiny: Politics of Theories of Race and Sex Differences," "The Economics of Racism: What White Women Lose," "Black Female Administrators in White Colleges: Non-Traditional Women Creating Change in Traditional Institutions," "The Role of Stereotypes in Racism: Images of Africa in the U.S.; Sexist and Racist Images in School Texts," "Journal Writing in Self-Exploration and Growth: Personal Survival in a Racist and Sexist Society."

In her opening remarks on Friday evening, Marsha Folsome explained why NEWSA members had chosen racism and women's relationship to it as the theme of

the conference. "The focus on racism reflects our increasing concern about the effects of racism on our society and on women's education."

"Furthermore," Folsome continued, "we in the women's movement have realized that it is vitally important to confront racism because it is a barrier to our organizing around issues of concern to all women."

Burnham, the first speaker, told the audience that women and gays can not defeat the right without fighting racism.

"The New Right wages their campaign against women and gays by triggering racist sentiments," she said. "Racism is the genesis of the reactionary movement we see today."

"If we look behind the language used by the Right today...in talking about states' rights, affirmative action, busing, we know they're talking about race."

"What about when they talk about government spending and government funding of abortion: aren't they calling forth a picture in the minds of Americans of hordes of black and Puerto Rican women on welfare? When they talk government spending, they're talking welfare and race."

"The New Right is exploiting the racist sentiments of the voters. If racism is at the core of their message, how can we possibly defeat their campaign against women without dealing with racism?"

Burnham went on to say that monopoly capitalism leaves the great majority of people dissatisfied and the powerful few deflect the dissatisfaction away from themselves and toward scapegoats "such as the blacks, Puerto Ricans, the uppity women, the gays, the undocumented workers."

She continued, "Much more important, the New Right offers an ideological package — based not on economic issues which are the crux of the matter, but on social issues — neighborhood schools, neighborhood, control, abortion, crime."

"Let's not talk about schools closing down, they say, let's not talk about the dismantling of the educational system. Let's instead talk about why our kids have to learn about Martin Luther King in school, why our kids have to be

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Judge OKs Gay Adoption

By Philip Shehadi

NEW YORK — A family court in Brooklyn ruled January 22 that a 22-year-old man may adopt his 26-year-old lover in what Michael J. Lavery, attorney for the couple, says could be the first reported case of homosexual adoption in the country.

"May the court properly refuse to grant an adoption between two consenting adults who have a homosexual relationship?" asked Judge Deutsch at the opening of his opinion on the case.

His decision to grant the adoption was one of the first interpretations of the recent state Supreme Court ruling in *People v. Onofre*, (see GCN, Vol. 8, No.23), which held unconstitutional New York state's anti-sodomy law.

Because of *Onofre*, Judge Deutsch wrote that no consider-

ation of public morality could block the adoption of two admittedly homosexual adults.

According to Lavery, there are at least two economic incentives for gay couples to adopt each other: inheritance is facilitated and insurance policies are more advantageous.

"I receive between six and twelve inquiries each year from gay couples who want to adopt each other," Lavery told GCN. "There has been a surprising amount of interest in this case from gay couples."

He cautioned that adoption is a "drastic step because it severs the adoptee from existing family ties."

The couple in the Brooklyn case told the court that they were not attempting to use the adult adoption statute to create a

pseudomarrriage. They also conceded, as the judge's opinion states, "their awareness that there were other ways in which they could effectuate a legal relationship, such as reciprocal will, naming each other as beneficiaries of insurance policies and executing powers of attorney."

But the couple wish to establish a permanent legal bond between them. The adoptee testified that he was afraid any other arrangement could endanger the property arrangements he desired since his family did not approve of his relationship.

The adopter in the case in question was the younger of the two because he did not want to forfeit an inheritance from his mother by being the adoptee.

Homophobia Charged

Center To Gays: 'Out Of Pool'

By David Morris

BOSTON — Several gay athletic organizations were abruptly denied access recently to state-owned recreational facilities they had been using for several years.

In a letter dated January 21 State Superintendent of Buildings Charles Buffone told the groups that effective February 1 they would no longer have access to the gymnasium at the Erich Lindemann Mental Health Center in Boston's Government Center.

Citing "a great influx of requests" for use of the gymnasium there, Buffone added, "If at a later date we may be able to accommodate you, we will take it under advisement."

The letter was sent to three gay organizations, two non-gay groups and a mixed gay and straight basketball team.

At the time the letter was sent, the gay and mixed groups were scheduled for a total of ten hours a week in the gymnasium as well as seven and one-half hours in the Center's swimming pool. Although the pool was not mentioned in the letter, swimming time was also cancelled.

After a series of meetings with a representative of Buffone's office, members of the gay organizations and Tom Valley, state representative from Boston's heavily lesbian and gay Eighth Suffolk District, the gay athletes have regained some of their time at the Center.

Buffone was not available for comment but Jamie Kelly, his assistant, told GCN the January 21 letter was a means of gathering information on actual use of the Center by community groups in preparation for determining fees to be charged later. He said the plan was to reschedule groups once they had responded to the letter.

"It's pretty much an information-gathering process right now," Kelly said. "We're trying to do it with the minimum of dislocation possible."

Kelly refused to comment on why the information could not be gathered from the schedules for use of the Center, which are prepared in advance, from the Capitol Police who are on duty at the Center when it is being used or by asking the community groups.

No mention was made in the letter of a survey or of fees.

Persons involved suspect that Buffone had ulterior motives for the sudden change. "Someone in the state Superintendent of Buildings' office does not have a very high opinion of the gay groups," commented Dennis Perry of the Chiltern Mountain Club, the largest of the gay groups involved.

"He (Buffone) did it for several reasons," said Walter Gardner of the Gay Recreational Activities

Committee. "He's anti-gay and he has been quoted by several people at the Lindemann Center as saying, 'Now that Barney Frank is out of there, they'll have no one to protect them.' He was out to get the gay groups and he made no bones about it."

Frank, who preceded Valley as

state representative from the Eighth Suffolk District and is now a member of the U.S. Congress, was consistently supportive of lesbians and gay men.

Tony Jasinski of Chiltern believes, however, that there is some validity to the claim that the gay

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Mass. Court OKs Medicaid Abortions

Compiled by Jil Clark

BOSTON, MA — The Supreme Judicial Court (SJC) of Massachusetts has struck down the Doyle-Flynn Law, which would have limited the use of state Medicaid funds for abortions only to save the life of the pregnant woman, on the grounds that it violates the equal protection and privacy rights of women under the state constitution.

The court ruled that eligible women be given Medicaid assistance for all "medically necessary abortion services."

According to a spokesperson for Nancy Gertner, an attorney for those challenging the law, the court defined "medically necessary" "so broadly . . . that almost anybody (eligible for Medicaid) can get an abortion."

Justice Francis Quirico, who retired on the day of the ruling at the mandatory age of 70, wrote the majority opinion, which stated that the state legislature "has undertaken a broad commitment" to subsidize medically necessary services for the needy, and that

family planning and pregnancy-related services are among those provided."

Regulations covering federal reimbursement for Medicaid services leave states free to determine whether abortions will be financed with state funds, Quirico said in the 41-page decision, but "once it chooses to enter the constitutionally protected area of choice, it must do so with genuine indifference . . . It may not weigh the options open to the pregnant woman by its allocation of public funds."

The suit on which the court ruled was brought in 1980 by three unnamed women and Dr. Philip Stubblefield of the Boston Hospital for Women against the state secretaries of administration and finance and human services and the welfare commissioner.

In fact, Medicaid payments for abortions for women in addition to those whose lives were endangered by pregnancy have been available since last August, when the SJC ordered them continued pending the court's decision.

Court Upholds State On Abortion Consent

Compiled by Jil Clark

BOSTON — The First Circuit U.S. Court of Appeals has upheld an "informed consent" abortion law requiring unmarried minors to obtain the permission of their parents or a judge before obtaining an abortion.

The court declined to issue a preliminary injunction against the law sought by the Planned Parenthood League of Massachusetts (see GCN, Vol. 8, No. 10).

Now that the criminal statute is in effect, physicians may be fined up to \$2,000 if convicted of performing an abortion on an unmarried minor without the required consent.

This is the first time a Massachusetts statute dealing with parental consent for abortion for minors has survived a challenge in federal appellate court.

However, the three-judge panel, while affirming the bulk of a decision by U.S. District Judge

A. David Mazzone, declared two aspects of the law unconstitutional.

The court issued a preliminary injunction against a section of the statute that would have required women to wait 24 hours after signing the consent form before having the operation.

The injunction also requires that a description of the supposed appearance of the fetus at the time of abortion be removed from the consent form.

The court stressed that all of its findings are tentative, since the Planned Parenthood suit has not been given a full hearing yet.

The new law, which will enable minors to get permission to have an abortion without notifying their parents, was rewritten to satisfy the requirements of the U.S. Supreme Court, which in 1979 struck down a similar Massachusetts consent law which left

Continued on page 6

Community Voices

look ma, no cavities

Dear *GCN*,
I would like to speak out in favor of sexual obsession, *Advocate* pink pages, pornographs and apple pie.
As a veteran faggot (I was one of the first to camp and wreck the McDonald's in Greenwood, Mississippi), I confess I am always amazed when a gay person seeks heterosexual approval. It seems to me it's akin to a Baptist wanting extreme unction. No profit in it.

The heterosexual majority wouldn't care if we were as chaste as the Pope. The homophobes would find a way to use our chastity against us ("They ain't natural. They don't like sex like we do."). Why should gay people practice sexual restraint? What the hell is sexual restraint anyway? If we practice it do we become respectable (Please Lord, let me be respectable the next time I swish through West Roxbury.)? Do we get to eat at the White House? Will Jerry Falwell let us join the Moral Majority?

If we burn the *Advocate*, lynch David Goodstein, and promise to save their children do you think the hets will give us a break and let us teach, join the military, live where we want, and quit shooting us in the streets?

Sex is the least of my obsessions. But it has less calories than apple pie and doesn't promote tooth decay. And the vast majority of human beings will have it no other way.

Yours for socially unacceptable lifestyles,
D.E. Austin
Boston, MA

a lasting gain

GCN Readers,
Re: Bill Agosto's letter (2/14/81)

First off, while not a historian, I would doubt that "all societies, past and present, have respected sexual restraint in individuals." Just look at Greek culture, for instance.

Now what good is fighting for "gay rights" when those same rights can be (and have been) repealed by a basically straight society that is ignorant about male and female sexuality in general? The sodomy laws can be just as quickly put back on the books, with *higher* penalties. The "Moral Majority" (sic) is not so much our enemy, as are John & Jane Smith — with their anxiety over their sexual fantasies and their misunderstandings of others' lives.

Instead, why don't *all* people work (in large & small ways) for the day when lesbians and gay males, bisexuals, straight women, prostitutes, S/M people, the disabled, youth & children, transsexuals and transvestites, boylovers, etc. (and yes, even straight white men) can have complete control over their own bodies and live sexually free, satisfying, and non-exploitative lives. Our gains may be less viable, but they'll surely last a lot longer.

Finally, Mr. Agosto, what good is there for lesbians and gay males to join "a priestly class" where sexual repression causes mental anguish and sometimes death (as with the Boston priest found dead in the porn theatre)?

Gayly,
Brian O'Dell
New York, NY

friends and lovers

Dear *GCN*
Re your comment in the January 24 *GCN* about most gift subscriptions being given to members of the "other" sex than the giver. My gift is for a friend of the opposite sex. This friend . . . used to be my husband.
Name Withheld
Rapid City,
South Dakota

wrong-headed

Dear *GCN*:
This in response to Bill Agosto's "priestly class" letter in the February 14 *GCN*. By way of preface, I have for some time counted myself among Bill's friends and I understand the feelings that motivate his statement. However, I do believe that statement is wrong-headed.

Bill's basic case is that more gays do not come out (and thereby impact upon the overall influence of the community) because they choose not to identify themselves with an exclusively sexual image of gays fostered by "the sexually obsessed minority of the gay community." This image of gays is not our creation, I'm afraid, and this "sexually obsessed minority" is little but a straw man set up by Bill in order to vent his fairly justifiable anger.

The gay community is "served" by a number of entrepreneurs, both national and in each locality, who appeal to us through sex. I do not *blame* these entrepreneurs, exactly, because they are merely acting out a certain function within market capitalist society. Nonetheless, sexual obsession has little to do with the exclusively sexual image of gays; the profit motive has much more to do with it.

Unfortunately, after Bill defines the problem in this rather wrong-headed way, he goes on to propose an even more wrong headed solution. As a representative of the "vast majority" of non-obsessed gays and lesbians (a role which Bill can with some justice adopt), he urges that we as a community "clean up our act" and, I would guess, clamp down on the sex-obsessed among us.

Of course, gays should develop community institutions which help define ourselves in other than sexual ways. I think that many gay organizations are committed to this course — through gay plays, gay softball, gay rap groups, gay crafts, and so on. It seems to me that Bill calls for a much different step: that of (somehow) repressing certain aspects of our community.

While actions against the sex-entrepreneurs strike me as far-fetched (bomb-threats against gay porno theaters, perhaps?) it seems much more likely that statements such as Bill's will be used to shut off serious attempts toward understanding gay sexuality, as well as expressions that celebrate that sexuality, as opposed to commercial attempts to merely profit from it. To close off avenues of self-understanding and to stifle expressions of self-worth is to devalue the gay experience far more than all the wallowing in sex that one might buy into.

One final thing: there are groups (LAGMA (Lesbian and Gay Media Advocates) in Boston, Gay Media Alliance in New York City) that work for more well-rounded public presentations of gay people. Perhaps Bill Agosto should consider joining with these folks instead of fulminating about "cleaning up our act."

Sincerely,
Robert Goodman
New Brunswick, NJ

Reminder

Bylines/Datelines

In August 1979, in response to suggestions from our readers, we developed the following policy: datelines appear in all news stories to identify immediately the location of a news event. Bylines (such as "By Lisa Nussbaum") indicate that the writer filed the story from the city in which it took place. In the case that the story is written in a city other than the one indicated by the dateline, we use the words "Compiled by."

immature journalism

Dear *GCN*:
I think the report of Father J. P. McDonough's death in Vol. 8, No. 29 is unworthy of *Gay Community News*. I have always particularly admired your efforts to spare the family and friends of deceased or arrested gays the glare of prurient or outraged or vindictive reporting so obvious in the straight press.

Mitzel's sniggering quotations from unnamed sources served only to denigrate a man who died in very sad circumstances. His speculation as to "what other porno theaters, if any, McDonough frequented" is a type of snide and immature journalism which has no place in *GCN*. The straight press may have erred in attempting to cover up the details of Father McDonough's death, but I question the editorial decision to use the pages of *GCN* to mock and humiliate a gay man who has died.

Sincerely,
George Williams
Oakland, CA

church hypocrisy

Dear *GCN*,
Reading Mitzel's account of the death of a priest in *GCN* (Feb. 14, 1981), I was again reminded of the hypocrisy of much of organized religion. Roman Catholicism condemns homosexual practice, but when a priest is found *in flagrante delicto*, the Church covers up the event. I think it is important that articles like Mitzel's expose the Church for its considerable local power, and its careless disregard for the truth.

If I had died in the balcony of a sleazy movie theatre, and I was important enough for a mention (for myself, or for a cause I might represent, or a *religion*), I'm sure the place of my death would be mentioned, or at least not altered, for whatever reasons.

I have been monitoring the press (*Globe* and *Herald*) in Boston for LAGMA (Lesbian and Gay Media Advocates) for a year, and nine out of ten times gay people are mentioned in the press not for positive accomplishments but for their connection to sordid, negative stories. I don't want a sanitized press, but a little balance might help.

For every story in the local straight press about a gay murder, an article on the Gay Patrol in the Fenway last autumn, or gay self-defense groups, the Green Light program in Jamaica Plain and elsewhere, the work of Women Against Violence Against Women, etc., would be appreciated. For all the stories about gay hustling, gay bashing, and gay baiting there could be stories about the Boston Alliance of Gay and Lesbian Youth, about the gay Town Meeting on violence, last year, about the Gay Speakers Bureau etc. And I don't mean the very occasional and usually tepid accounts on gay life or the one week series of articles last year in the *Herald*, but weekly or twice weekly articles about our positive accomplishments. The longest, mostly thoroughly researched article in the *Globe* about gays last year had to do with murder, suicide, and all kinds of double-dealing in the gay community in Boston. It was filled with muddle-headed assumptions that I found inaccurate and distasteful.

The Church by its condemnation and the press by its sins of omission and commission (reporting little about gay life, and that little, often inaccurate or frivolous) have contributed to the straight public's unwholesome view of gay people as victims, criminals, law-breakers and assorted sillies. This has added to straights' view of us as "dykes", "faggots", and "queers" etc. . . . And, therefore, when a cleric is found dead in "compromising" circumstances, the church must involve itself in a cover-up to protect itself, and its *image*. An anti-homosexual church cannot afford to have openly gay clergymen or clerics who are discovered to be "gay" at their death. It can't sanction that which it has condemned; it must alter the place of death to preserve its image. To have the place of death of a priest changed from a porno palace (where it apparently happened) to a church Rectory (where it didn't) could only have happened with the knowledge of the Church! Aye, there's the rub.

The man who was arrested this past week in connection with the setting of fires at the Vegas Hilton was said by the media to have confessed to lighting one fire while engaged in "homosexual sex" and smoking a joint — apparently the ashes from the joint accidentally started the fire! What

to everything there is a season

Editor:
Your front page article by Mitzel which appeared in the February 14 edition of *GCN* concerning a priest who allegedly was found dead in the Pilgrim Theater saddened me deeply.

This poor man spent most of his adult life ministering and caring for people under tremendous pressures and it just isn't fair to have news made out of the last moments of his life in such a derogatory manner. The author of the article (Mitzel) obviously received great satisfaction from his "expose," but in my mind he or she is certainly not a journalist.

There is a time and a place to criticize the homophobic, hypocritical structures in society which oppress lesbians and gay men, but not at the expense of this loving man who can not now defend himself.

Fr. Roger W. Giglio, ofm
Bronx, NY

has "homosexualsex" got to do with starting the fire? Unless the straight media are taking the Jim Morrison oldie too literally — NOTHING! Some one leaked this man's loony tunes confession to the media, and T.V. and the newspapers initially ran with the "homosexual" angle, which again had nothing to do with the story, as later stories mentioned. In fact, the day after the arrest, another "official" said the "homosexual sex" business was a fabrication by the suspect, and that, in fact, the man set fires to sexually "get his rocks off." Of course pyromania and homosexuality were initially linked in the public perception of the deed. And initial perceptions are often the most difficult to erase, even when they are false. If the man had been a priest, the homosexual allusions would, I'm sure, have been handled more discreetly, possibly even covered up. The church has contributed to violence against gay people by its moralistic and self-righteous attacks on gay people. It can't admit to having gay priests and be consistent in its arguments.

I'm not sure discretion shouldn't rule in such matters as a person's sexual proclivities when the sexual angle isn't an integral part of a newspaper or t.v. copy. But this should apply across the board, with no group receiving special dispensation. And the facts of a story shouldn't be altered to meet the parochial sensibilities of a privileged few. If the place of a person's death is inconsequential, mention no place! But don't make up a place! Journalism is supposed to be based on facts not fiction. But when one segment of the population is afforded special treatment, then, I think it is incumbent on the part of the press to expose the favored few not allow them even more special sanctuary. And therefore, I think that such reporting on the priest's death as Mitzel is justified, and *GCN's* publishing it, a necessary action to help preserve equality and expose hypocrisy.

One cannot imagine the Boston straight press spending 90% of its coverage of the Catholic Church in a negative and sensational manner, as it does with the gay community. The majority of Bostonians are Catholic. They'd stop buying the papers. At one time in this city Catholics were a minority, and the press treated them in a shabby way. The newspaper reporting of a convent fire at the time implied that murdered babies were found buried beneath the building. The story was, of course, a complete fabrication. I hope gay people don't have to become the majority to get a fair, let alone bootlicking, deal from the straight press.

To make matters worse, last year in a few articles in the *Herald* gay people, in their own words, told about what it was like to be gay. The statements were short and positive, running between two and three hundred words. Five gay people in a series on the gay community contributed, at the most, 1500 words. A sixth person was quoted. His remarks were negative, and ran to over 1900 words. He was the only straight person asked, I guess. That person was His Eminence; his statement, part of a LARGER pastoral letter on homosexuality. Five gay people got less space than one cleric, on the subject of homosexuality. That's bootlicking, for ya. That's a double standard, for ya.

Sincerely,
Ronnie Allen
Somerville, MA

Gay Community News

THE WEEKLY FOR
LESBIANS AND GAY MALES

Volume 8, Number 31
February 28, 1981
22 Bromfield St.
Boston, MA 02108
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Cover photograph by
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Gay Community News (GCN) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published every week (except the first week of January and the last week of August) by a non-profit corporation. All material copyright © 1981 by National Gay News, Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon. Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.

GCN is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.

Volumes 1-7 of GCN are available on microfilm for \$22/volume. Write GCN Microfilm for more information.

Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!

Second-class postage paid at Boston, Mass. Annual subscription rate is \$25
ISSN: 0147-0728

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Speaking Out

The Other Black Woman

By Barbara Smith

This speech was the keynote address at the first Eastern Black Lesbian Conference organized by the Committee for the Visibility of the Other Black Woman, New York City, January 16-18, 1981.

What I want to talk most about are the things that divide us from each other, how we lose each other, hurt each other, fail each other, sometimes intentionally and sometimes without even knowing that it's happening. This is something I've been thinking about a lot lately because of things that are happening in my own life.

One of the things that is happening is my excitement about the growing feminist movement among women of color. The kinds of issues I'll talk about that divide Afro-American women from each other are also ones that will divide us from other women of color and will ultimately block the coalitions we so much need.

I found it really difficult to get this talk together because I really don't have any solutions, what I have mostly is questions. I do feel though that negative reactions to difference spring from the way we feel about difference in ourselves, how hard it is to tolerate at times that we just don't fit in. It is really hard to be us, to be Black in a white racist world, to be women in a woman hating world, to be economically dispossessed and live under profit-mongering capitalism and to be Lesbians in a homophobic world. We carry all the systems of oppression on our backs. But all of us know about the *isms*, the massive systems of oppression that keep us down. These form the general framework of our Black Lesbian lives. As a friend of mine says, as Lesbians of color we can count on being wrong on at least three counts in any given situation.

But I want to talk in more specifics, not about the *isms* we all face but about the very particular, day-to-day hell we endure as colored girls, Lesbians, who love each other and who live so much against the grain. I want to talk also about the hell we put each other through because we haven't yet figured out a way to deal with the fact that even though we are Black, and Lesbians, we *are* different, not cookies cut from the same dough, and that experiencing the different choices and ways of another is not by definition a criticism or an attack on ourselves.

I wonder how many women were afraid to come here, how many women feel sometimes that they don't fit in with other Black women, feel out of it, not at home? How many of us feel wrong? How many of us have had troubles looking at our faces in the mirror recently or at any time during our lives? One of the major reasons we cannot deal with difference in others is that we also abhor it in ourselves. The way this manifests itself is self-hatred. Parts of me really don't feel good about how I don't conform, measure-up, or make it, so I make myself feel better by choosing another group to put down. I think of the phrases we used to shout and whisper to each other when we were little: "She thinks she's socute." "Who does she think she is, anyway?" Whenever we get to that level with each other, I think of the school yard where battles for power, authority, and identity were fought out in the baldest terms.

I want to talk about how such things as what we do to get money, the color of our skins, how old we are, whether and what kind of children we have, who our friends are, who our lovers are, and how what we think of as our politics too often makes wedges between us.

I thought of a question about a week ago when I woke up one morning that I wanted to ask this audience here. It is, how many of you chose what color you are and what your family's financial situation would be? I mean how many of you sent a little note down from heaven and said, "I want to be this particular race, this particular color, live in this particular neighborhood and go to this particular school and if it can't be arranged my way I'm not coming down there." The reason I thought of this question is that so often I think we act as if these things are conscious decisions, that people have some choice about being physically who they are or about coming from the family that they do. I'm trying to talk about a taboo subject here, that is, how color and class differences are real in the Black community and how they have been wrenching to each of us, and that even as Black Lesbians we still get roadblocked by the actuality of difference. As I said, I don't know any single solutions, but I at least wanted to put this out, to encourage us to think about those things that we *are* capable of choosing and changing, and to develop newer, more sensitive Lesbian ways of dealing with old issues. I think how we feel about color differences among us — hurts us as Black people, as Black women and now as Lesbians. And the fact that it does hurt us means that we have to at least entertain the notion of change.

As far as class is concerned I think this is one of the most confusing things we face as Black women. I don't think that any one really knows at this point what class means in the Black community and, in particular, how Black women's class status can be accurately defined. There's just nothing in existence that takes Black women's relationship to the existing economic order into account. I'm not talking about statistics, I'm talking about consciousness, about what's actually going on. What are some of the words we use about class among ourselves? "She's bourgie, hincty, or seditty." Or we say, "We're from a better class of people, some Negroes just aren't ready."

Education is a major factor in determining Black women's access to economic privilege. Often a Black woman is thought of as middle class because she was lucky enough

to go to college in a society that much preferred to keep her ignorant. It's likely that she comes from a background, though, where higher education was not an option for her parents or grandparents and perhaps not even for her sisters and brothers. All of us have our historical roots in the most extreme economic deprivation, that is, slavery, and at that time education was seen as such a threat to the power structure that most states denied basic literacy to Black people by law.

As Black people our economic status is tied to education, training, and the whims of a capitalist economy, not to inherited wealth or generations of race/class privilege. It's a cinch that none of us are members of the ruling class, the folks who have their foots on all our necks. This is not to say that there are not real class differences and classist behavior among Black women. What I want to emphasize is that it is a deep tradition within the Black community to try to obtain as much education as possible, despite harsh conditions, so that the next generations can have a little better life. Being arrogant because you were extremely lucky, given racism, classism, and sexism, to get some education, or on the other hand trashing women who did get some, just divides us from each other instead of making it possible to share all of our gifts.

Another source of self-hatred I want to mention is how we feel about ourselves as Lesbians. I've been recognizing recently that homophobia is a term that can describe our feelings about ourselves. We can be homophobic against ourselves. It is difficult not to feel crazy, wrong, or bad about being a dyke when we have so few signs that tell us how right we are. This is a hard one to overcome because the heterosexual deck can seem so totally stacked against us, but one key to not feeling crazy is to become a part of a community with other Lesbians. All of the conflicts I've talked about already, however, can make this community hard to come by.

This need for a community connects directly to the last thing I want to talk about and that is the issue of relationships, particularly who we choose to have sexual and/or lover relationships with. Much controversy has arisen lately over whether it's all right or even if it's "politically correct" to have relationships with women who are not Black. All of us undoubtedly have strong opinions and deep emotions about this that come, in part, from having to live in a situation where race and sexuality have been so negatively intertwined for centuries.

One thought I've had about this is that the way we were taught to think about relationships across racial lines was initially almost entirely in the context of heterosexuality. "Don't never let a white man touch you" is the sound warning many of us got, but our mothers, aunts, and grandmothers weren't *even* thinking about white women. In saying this I'm not ignoring the very real racism and ignorance of some white women, even ones who call themselves feminists, but I also feel that one of the profoundest possibilities of Lesbian feminism is decent caring among women who are allowed to be different from each other. I don't think we can rely entirely on those old messages.

I don't feel that there is any right or wrong *group* of people to whom we should relate or limit our relationships, but there are right and wrong individuals for each of us. Note that I'm not saying this from a liberal perspective. I feel that the hardest kind of politics, the most radical kind of politics are not separatist but instead require making connections across differences, making coalitions with those who are not necessarily identical to ourselves, but who share some basic beliefs about the need for change and what makes a decent life in the world.

How many Black women here have been made to feel like outsiders from other Black women because they had relationships they valued or were lovers with women who were not Black? How many women here have participated in that process of exclusion? I really think we've got to talk about this more, speak out and write about this more, say what we really feel inside about difference, color, and white women, say what fears get called up, what shaking questions get raised about ourselves and other Black women, talk honestly about how this relates if it does to our loving ourselves and each other. We need to do this in a principled, serious way so ultimately we can know ourselves better, be better to each other. It is far too complex to make a rule about. It is not worth losing each other and shutting each other out about.

In times as desperate as these we must come to understand difference as strength and rely upon it as one of the means we have to turn this thing around. As colored women who have been resisting labels and oppression for centuries, I have every faith that we can.

"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108

Community Voices

inviting alternatives

Dear GCN

In response to Marie Ariel's letter on February 7, 1981, I would like to comment, having seen the production "Straight Talk about Lesbians" by Liz Diamond.

In my opinion the purpose of "Straight Talk" is as an educational tool used to share information about lesbians. A successful educational tool is one which presents facts and viewpoints without making assumptions. It invites options. Liz Diamond accomplishes this from the word GO.

"Straight Talk" has two premises: 1) that most, if not all human beings need to love and be loved, and, 2) since lesbians by definition have intimate relationships only with women, this choice for loving or relating is as acceptable as any other.

Admirably, "Straight Talk" presents many individual lesbian viewpoints in the context of universal sentiment. To her credit, Ms. Diamond avoids Ms. Ariel's assumption that "women are more willing than men to struggle to be fair, to trade teaching and learning . . ." etc. True, this statement represents a personal viewpoint, but in

this case it is one woman's opinion generalized into *fact*. Besides, "Straight Talk" sets out to share information, not to make judgments. It does not support one life style while negating or diminishing the importance of the next. It does not create an option while attempting to destroy others. Instead, Ms. Diamond creates an educational atmosphere, encouraging further exploration by portraying, what is in her mind, a positive option.

Ms. Ariel claims that "Straight Talk" is "more about women wanting to be accepted in society than about restructuring society."

I believe "Straight Talk" is precisely the kind of outreach which pioneers the restructuring of society.

In celebrating and encouraging the acceptance of lesbians, "Straight Talk" reaches out without compromising its premises. "Straight Talk" does not bargain with society. It offers an alternative.

Amy C. Brenner
Cambridge, MA

support our selves

Dear GCN,

Toronto is a vast mosaic of cultures and communities. My cab driver spoke proudly of his recent tour with the local Armenian basketball team. As we drove down Spadina he pointed out the Portuguese fish market and West Indian spice shops. The Budapeste Bakery sat next to the Hunan Palace while the neon lights of Moishe, the Falafel King lit up the small Deutsche Buchhandlung nearby. Already felt-hatted Indians (I wonder if they are called "native Canadians") were strolling into the Silver Dollar Saloon to listen to "Down-East Western" music.

My destination was the ballroom of the Casa Loma, a 98-room medieval castle overlooking the city, where the members of yet another of Toronto's sub-cultures were gathering for a celebration. In its first year of fund raising the Gay Community Appeal had collected \$11,500 beyond operating expenses and tonight, January 23rd, they were going to give it away to fifteen Toronto-based gay organizations.

Their basic plan sounds simple but its successful execution eventually involved hundreds of people. First, they asked gay groups to list in concrete detail their most pressing needs — shelving and files for the Canadian Gay Archives, audio-visual equipment and recorded message machines for educational and rapline groups, seed money for a Canadian lesbian anthology, legal defense funds, promotional costs for a television documentary on gay families, etc.

Next they prepared a 30 minute slide show with sound which presented the requests via dramatic

skits. Sometimes the appeal was humorous (the guys planning a VD information pamphlet said they just wanted to "pass it along"); other times the message was dead serious (I found the telephone conversations with high school kids especially moving). All segments were of very high technical and artistic quality.

The final step was the scheduling of what came to be known as "Tupperware Parties." Over thirty individuals living throughout the Metropolitan area reserved a slide show for an evening and invited everyone they knew over. The pitch was a simple one — S.O.S., let's Support Our Selves.

The happy outcome was a gala party at the Casa Loma, hundreds of lesbians and gay men queuing around knights in armor for drinks, chatting, celebrating, and cheering their friends and neighbors who were receiving the certified checks.

As I walked back to my hotel, it suddenly occurred to me — in a way gay people are Toronto's newest immigrant group. Although most may be native born, they have only recently emerged and become visible as a community. Toronto prides itself on its ethnic diversity and the lack of tension between disparate cultural groups. I hoped it would accommodate this newest wave of immigrants, these refugees from closets and lonely places who were now demanding full recognition of their rights as citizens.

Noretta Koertge
Bloomington, IN

typed and double-spaced

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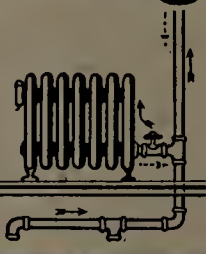
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Abortion Consent

Continued from page 3
minors no alternative but to get the consent of their parents. Massachusetts judges must now grant consent "if the minor is found to be mature or if the abortion is in her best interest."

Chief Judge Frank Coffin said that the appellate court relied on U.S. Supreme Court precedent in making this decision.

"Five members of the [Supreme] Court have accepted the view that the state's interest in protecting minors from immature decisions regarding abortions justified the burden imposed by this statute, and we consider ourselves bound by that view," Coffin wrote.

Coffin, joined by Judges Levin H. Campbell and Hugh H. Bownes, dismissed Planned Parenthood's argument that the law violates the right of minors to "due process" and "equal protection" of the law.

Planned Parenthood had argued that the law discriminates against minors, since other women seeking medical care are not required to obtain approval of their parents or the court.

Seventy-five hundred of the 40,000 Massachusetts women who receive abortions each year are 18 or younger, according to statistics presented in the case.

The three judges also unanimously rejected the 24-hour waiting period, according to the *Boston Globe*. The court rejected the arguments of Attorney General Francis X. Bellotti's office, which defended the waiting period on the grounds that it provided time for reflection on the information in the consent form, free from the alleged pressure of the abortion clinic.

In the opinion of the court, most women seeking abortions have already given the matter much thought before entering a clinic or doctor's office.

"The mandatory imposition of a waiting period at such a stressful time has not been shown to be conducive to calm reflection," said Coffin.

The court agreed with Planned Parenthood that the waiting period would discriminate against poor and working women. Requiring the women to make at least two trips to obtain an abortion, the court said, would "... impose burdens in terms of time, money, travel and work schedules; for many women, particularly the poor, the rural and those with pressing obligations, these burdens [would] be substantial."

Though the court declined to prohibit use of the consent form, it did mandate the deletion of a section describing the fetus.

Part of that section reads as follows:

"Four weeks after conception

the embryo is a little less than approximately half an inch in length and the cells are continuing to multiply and develop differently.

"At eight weeks of development, the embryo is about one inch in length. Main organ systems are formed and some external human-like physical characteristics are recognizable. This differentiation continues through the 12th week by which time the embryo is approximately 2½ inches in length [from] crown to rump."

Judges Coffin and Bownes stated that the fetal development information is unnecessary since it is available elsewhere to women who want it.

"Requiring women seeking abortions to read this information would cause many of them emotional distress, anxiety, guilt and in some cases increased physical pain..." the court said.

The court added that, for rape victims or for women whose health is endangered by pregnancy, reading this material would be even more stressful.

Campbell favored retaining the language about fetal development. "I realize my brothers wish to draw a line excluding information which tends to get the state embroiled in the ethical and religious controversy," he told a reporter for the *Boston Herald American*. "I can understand their reason for wishing to do so. However, I think this is better done by drawing the line further along the road, where the distinction between propaganda and medical fact is more apparent."

Planned Parenthood and other opponents of the law have argued that the consent form and waiting period were specifically contrived to dissuade women from having abortions.

John Roberts of the Civil Liberties Union of Massachusetts, which represented Planned Parenthood in the case, called the ruling "a loss and a win. We didn't get anywhere on the parental consent... but we did get the worst aspects of the law knocked out — the fetal description and the 24-hour waiting period."

"Our next step is to make the difficult decision whether to appeal to the Supreme Court. But the Supreme Court [in 1979] showed itself willing to accept parental consent, so I'm not that hopeful... But we might buy a little bit of time [during which the law will not be enforced] if we appeal."

Philip D. Moran, president of the Massachusetts Citizens for Life, said the decision meant that "abortionists no longer constitute a privileged class. The day is over that minors can be victimized for the financial benefit of abortionists," he said.

Broadcaster Charged

Continued from page 1
was not specifically directed to juveniles, and because Zeh broadcast a disclaimer stating that the program could be found objectionable by some, the statute in question did not apply.

"While people are defending me and my rights, and the station, and all that, not everyone would agree that this was the most discreet thing to put on the radio," Zeh told *GCN*.

He said the segment was "very humorous. I chose it because it was funny... It's not something I would have thought someone would have recorded and listened to again and again and again. There was a reference to 'insertion in the rear' — phrases which, if taken out of context, would not be too bad. It was pretty clear that it was sexual in nature..."

"I've been making the point that what is obscene about my program is the news about the murder of gay people outside bars in New

York, what's obscene is the priorities of the public prosecutors and the police to entrap 67 men in public parks, or to set up a 13-year-old boy as a decoy, and to not be able to solve and prevent rapes of women, and burglaries in homes, and attacks on the street on gay men.... What's unfair is the exploitation of sex already on the media, and what's obscene is the attempted deregulation of radio to eliminate the requirement for news and public affairs."

"If your conduct falls within the proscription of the law," Applegate said, "then you are exposed to being prosecuted, and when you are prosecuted, you can say whatever you choose — 'I didn't know I was doing wrong' or 'You guys are picking on me instead of 10 other people' — I don't know what their response is, I can't speak for them."

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Sponges

Continued from Page 1

resembling spicules on the surface of sponges," O'Reilly told *GCN*. "Microscopic examinations show crumbled material that comes off the sponge is very sharp. These particles could possibly cut the vaginal wall, so that bacteria and fungi have an easier time entering the body and cause infections where the vaginal wall is abraded.

A similar hypothesis is one of several being tested by FDA and CDC scientists looking for the link between Rely tampons and TSS. On the vaginal walls of women who are TSS victims, scientists discovered microscopic ulcers, which they think may be caused by insertion of tampons or by the tampons' composition. Scientists think that the bacteria which cause TSS [staphylococcus aureus or "staph infection"] may be leaving the vagina and entering the blood stream through these tiny lesions.

In addition, Gilchrist told *GCN* that, under a microscope, she found sharp particles of sand so imbedded in the sponges that "you'd have to disintegrate it to get it out — but they are released every time you use it."

The FDA, alerted by the Iowa laboratory, is inspecting more than one hundred sponges from manufacturers around the country and will release its findings in a few weeks.

Louise Fenner, public relations officer at the FDA, told *GCN*, "We have no reason to believe that the sponges found in Iowa [all from the same manufacturer] are the only ones contaminated. . . . If we see the problem is national and serious, we could release our finding to the public."

In addition, FDA inspectors around the country have been ordering store owners to "remove from the shelves all sponges labeled for menstrual use," since any device intended for internal use is considered a "medical device" and as such must be approved by the FDA; sea sponges have not been presented to the FDA for this approval.

"We are fully aware that sponges are being used for men-

strual use and we can not regulate that; we can only regulate what the label says," Fenner said.

As a result, even if the FDA's test results indicate that sponges are hazardous when substituted for tampons, the FDA can not at this time order manufacturers to recall sponges, or print warnings on the label, or subject them to pre-market testing — unless the manufacturer mentions menstrual use on the package.

However, Fenner added, "We have in the past been able to show that a product comes under our jurisdiction based on what we call 'oral labeling' — if through the words of the store owner or a display sign a product is being sold as a medical device.

"If manufacturers and vendors are trying to get around the law, that's irresponsible. They owe this to the women who are putting these things in their vaginas for six hours at a time."

Fenner said that many store owners, after talking with FDA investigators, voluntarily took all sponges — even those not advertised as tampons — off their shelves. Many distributors, on the other hand, "are upset and insist that their sponges are not contaminated because they boil them."

An East Coast sea sponge company owner — whose sponges are not labeled for menstrual use where they are sold in local health stores — told *GCN* that he doesn't sell "menstrual sponges as such . . . but if GM [General Motors] orders sponges, we don't question what they do with them."

The manufacturer, who requested anonymity, said that recently he has had "no requests for that [sponges for menstrual use] at all. . . . One reason is that the newspapers printed all kinds of things about how they are no good. So the cry for them is down."

Asked whether he would voluntarily subject his company's sponges to pre-market testing or print a warning on the label if the FDA determines that they are hazardous when used as tampons, he said, "No comment."

Tampons

Continued from Page 1

the discontinuing use of Rely."

In August, a disproportionately high percentage of TSS victims were found to have been using Rely super-absorbency tampons, a brand marketed by Procter and Gamble. The company voluntarily recalled the product.

CDC records show that the disease afflicted 760 persons (almost all women) in 1980, killing 45 of them. In contrast from 1970 to 1979, only 244 cases of TSS, 28 resulting in the death of the victims, were reported to the CDC.

At least one of last year's victims lost parts of a toe and finger, which became gangrenous when she went into toxic shock and lost circulation in her hands, feet and scalp due to the severe drop in blood pressure. Alden said that her case is unusual.

Meanwhile, baffled scientists are still searching for a connection between tampon (or sea sponge) use and TSS. Some suspicious consumers have hypothesized that the chemicals in Rely (which are not disclosed on the package) and other super absorbency tampons are somehow to blame. However, Fenner told *GCN*, "According to what I've heard [from the researchers], I don't think there's any guilty chemical. They've done studies showing that these chemicals [in tampons] don't provide growth medium for bacteria. In fact, they retarded growth of the bacteria.

"It may not be the chemicals at all," she continued. "It may be just the fact that the menstrual

blood [in the vagina blocked off from air by the tampon] provides a good growing medium for staphylococcus aureus."

Alden said that the CDC researchers have dispelled another theory popular among gynecologists: that the new super absorbency tampon, which allows infrequent changing of tampons, is related to the sudden surge in reported incidence of the disease. CDC scientists, says Alden, "have found no data to suggest frequency of change is a major factor [in deterring or promoting TSS]. . . . Frequent changing may even cause more abrasion [of the vaginal walls].

"We emphasize that women can almost entirely eliminate the risk [of contracting TSS] by not using tampons — and she can reduce the risk if she uses them only intermittently. If there is a tampon-free time during her period, that reduces the risk of TSS."

GCN asked Fenner whether the FDA is likely to reclassify tampons so that manufacturers would be required to subject them to pre-market testing. She responded, "Changing tampons to category three [the most carefully regulated category of medical devices] would mean that manufacturers would have thirty months to come up with data and improve their product. That's almost three years. . . . If instead we find out what's causing toxic shock, we can demand that they make tampons a certain way so they'd be safe — and they'd have to comply much sooner."

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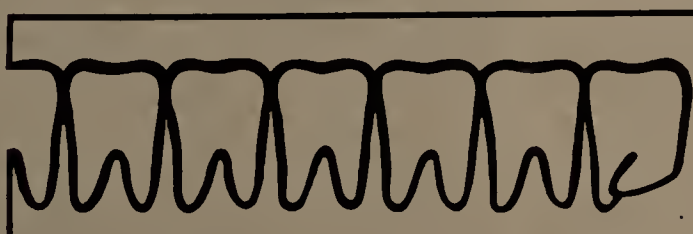
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EBB TIDE

The publisher and editor of *The Lesbian Tide* discuss beginnings and endings

By Maida Tilchen

Introduction

For nine years, *The Lesbian Tide* has been one of the very few national lesbian-only institutions. This winter, the staff of *The Tide* announced that the magazine would cease publication, to the dismay of many readers.

Reading through back issues of *The Tide*, which is published in Los Angeles, one finds a fascinating mix of serious issues, humor, sincere politics and analysis, and examples of many of the ideas that lesbians have explored over the years. There are interviews with theorists, activists, writers and musicians, such as writer Kate Millett, political theorist Charlotte Bunch, and former Jimmy Carter aide Midge Costanza. There is singer and songwriter Alix Dobkin defending herself against a *Tide* record reviewer who criticized Alix's mention of the *Rhoda* TV show. Replied Alix: "I am not ashamed . . . Are YOU privileged enough to be able to ignore all male input?"

There was the raging controversy of 1976: whether *The Tide* should give space to Holly Near, since at that time she defined herself as straight. Several angry letters later, Holly herself wrote in to say, "When I did the interview in *The Tide* I was straight. By the time it hit the stands, I was a lesbian."

A critique of *Dyke* magazine (a defunct lesbian publication) for its "class-privileged" attitudes resulted in a letter criticizing *The Tide* for criticizing another lesbian magazine. *The Tide* also covered sports, prison reform, electoral politics, Anita Bryant, sado-masochism, grand jury abuse, the trials of Weatherwomen, goddess worship, and many other themes of lesbians in the '70s.

Jeanne Córdova has been the publisher of *The Tide*, and Sharon McDonald its associate publisher and features editor. Both also wrote. Córdova's articles often dealt with the pressures the lesbian community has put on its activists. McDonald usually wrote humor, including an account of her lesbian wedding ceremony, attended by her family.

In this interview, done over the phone, Jeanne and Sharon discuss the closing of *The Tide*, some history of the magazine, and many ideas about lesbians, collectives, and political movements.

The Closing

MT: Why did you close *The Tide*?

JC: Closing, that's interesting, that sounds like a better word than folding. Folding implies it fell in upon itself in some negative way. It wasn't money — we were solvent. The main reason for me was that it had been nine years, and you do anything at all for nine years and it gets very repetitious. As publisher, I had to do a tremendous amount of paper-work. I felt that I could do it in my sleep. And did. Then I began to be interested in other things. I reached 32, and most of my adult life had been with *The Tide*. I wanted to learn some other things. *The Tide* was a full-time job. I tried for a long time to divide my life, but I'm just not that kind of person. I want to give my body and soul to one thing. I felt it was time to move on, to grow and to learn about other areas that I wanted to go into.

SM: I also was getting bored and finding I was less and less interested in strictly political things, and more interested in writing — especially fiction. I felt I couldn't do all the kinds of writing that I wanted to do through *The Tide*, because it had a specific kind of identity and the kind of work I wanted could be better done on my own or somewhere else. So I left primarily to work on my own writing. I think there's still a real need for a publication like *The Tide*. I'm sorry to see it end, because I like to read it.

MT: Why isn't it being turned over to other women?

JC: People seem to have the feeling that we're trying to hold on to the paper and think that there are hordes of women wanting to take it over. Actually, people haven't come forward. To be very frank, only two people have said they might be interested. I think there's a real myth out there about how many people want to do a paper. We haven't received even one letter! We have not publicized this — a lot of people don't know that *The Tide* is available to be taken over.

MT: It is a business and you would sell it?

JC: Yes. I guess I have some feelings about that. There are things that are for sale and things that aren't for sale. I don't want people to think that the money has been some kind of prohibitive thing, because no one has ever asked the dollar

figure and we have never set one. We haven't made a concerted effort to hunt someone up. Generally speaking, I think it might be premature.

SM: When you asked why *The Tide* ended, Jeanne said what her personal feelings are, and I said what mine are, but that doesn't really answer the question of why *The Tide* ended. Because *The Tide* was much more than Jeanne and I. There were lots of times when I or Jeanne could have left, or both of us, and *The Tide* would have gone on. That's not the case now. The staff of *The Tide* changed a lot over the years, and the kind and amount of commitment that women were able to give to something like it changed, especially in the last five years. That has everything to do with the economy. For the first five years there were lots of women able to give a lot of time. With each passing year, especially from '75 on, the amount of women got less and less. It became more important for women to spend more time developing their own skills for a career and money, and to get paid for what they do.

JC: There are a few other factors. One is age. There's a big difference of how much of your life you can or will give away at 21 than at 41. And, there was the shift in the movement. A lot of women came into the movement as consumers: they learn what there is to learn, change their lives, integrate that change into themselves, and then go on about their lives. I'm not saying there's anything necessarily wrong with that. You go to school, you learn what there is to learn, and then you go off and do something with it. I think the movement was school to many people. Many people came into *The Tide* for that reason. A few, one out of ten, would stay for a deeper and more lasting reason. But the other nine began to decrease significantly from '75 to '79. And the extent and amount of volunteer labor dropped dramatically.

MT: The way I see it, people who remember the '60s are a lot more committed to social change than younger people. Do you think that had an effect?

JC: Sharon doesn't come from the '60s. Neither do I. I got out of the convent in '70.

SM: Jeanne was in a convent. I was in the anti-war movement. But I disagree — I don't think you have to have a '60s background to have a political commitment.

SM: The staff of *The Tide* has fluctuated a lot over the years. People come and go and for lots of different reasons. There were times when the staff dwindled down to a very very few. And I would really like to say, and I really want it to go on record, that *The Lesbian Tide* existed through all those years largely if not solely on the work and energy of Jeanne Córdova. She has been throughout the years its steady and continual base.

History

MT: I think a lot of women have assumed that *The Tide* was owned by some kind of collective, but that's not true. Did the actual ownership start with the original group, and get passed on? Who owns it?

JC: Myself and two others do. That hasn't been true all along. It started as a newsletter of the Daughters of Bilitis (DOB) in 1971. I was the president of the L.A. chapter of DOB, and went out of office and decided I wanted to do something, but not be very active. I'd had a hard year, so I decided to run for newsletter editor.

MT: Was that an elected post?

JC: Yes. Back in those days everybody voted for their officers. DOB was very traditional then. It was just a dinky little newsletter: three or four mimeographed sheets. So I said, "This has lots of potential, let's call it *The Lesbian Tide*." And off we went.

For the first couple of years, it had a traditional structure. We had a newsletter editor, assistant editor, and a staff of three or four friends. Then we switched format to a little magazine, around 5" by 7". Didn't look or read much different from *The Ladder* [which was the DOB magazine, 1956-1972]. In a way, it almost picked up where *The Ladder* left off. I don't know if Barbara Grier (under the name Jene Damon edited *The Ladder*) will appreciate this too much, but I have always seen *The Tide* as the successor to *The Ladder*. You would have had to have been around, to have read *The Ladder* and seen *The Tide* and noticed where one left off and the other began. *The Ladder* was the hallmark of its generation.

MT: Most people say *The Ladder* ended because the politics of it were obsolete. Do you think your politics were more feminist?

JC: We began where *The Ladder* ended, with a new generation, a lesbian feminist generation. We began gay, but very

quickly lesbian feminism came right into DOB and in fact dramatically changed that organization. Five months after *The Tide* began, we asked to leave DOB in order to move into the lesbian feminist movement.

MT: You took the newsletter with you?

JC: Yes. When I said we asked to leave, we asked to take the newsletter with us. It wasn't much to do, it was formally voted out of DOB, and we literally went across town and went to the Women's Center where the lesbian feminists met.

MT: How did the women at DOB feel when you left?

JC: They felt that all the "communists" were on the staff of *The Tide*. I don't want to blacken DOB's reputation, but we had a very conservative chapter, and all the feminists who they thought were "communists" were on the staff of *The Tide*. So they voted us out, with no hesitation.

Collectivity?

MT: What happened next?

JC: We began to pick up staff from the lesbian feminist movement — the group called "The Lesbian Feminists" in L.A. In about '72 or '73 we first began calling ourselves a collective. We had no idea what being a collective really meant. And neither did the [feminist] movement when we started first throwing that term around.

We generally perceived that a collective meant a group of people that has no titles, that would all come together and create it equally, automatically. This was before any of us knew that a true collective has people with the same goal, with similar talents, moving in a similar course. Well, I think we had some kind of a false collective from about '73 to '75. We tried, but we never began from the same place. MT: What were the problems you had?

JC: I don't know that we had many problems, but we weren't a collective. One of the things we thought collective meant was that everybody did everybody else's job, and we tried to rotate jobs, regardless of skill or desire.

JC: It was very sloppy and disorganized. We had a rather low quality paper. So then in late '74, the whole thing came to a head. We had a major split in the group, between the production and the editorial departments. The split was over politics. The editors were radical feminists and the production crew — we used to call them "Republicans." I don't know if they were registered or not. But there was a tremendous gap, a widening gap. The split was over feminism, over whether to be feminist itself.

None of us on the editorial staff knew anything at all about production, so we let other people take it over who wanted to do it. We were very lax in artwork, so they would stick in graphics that were real sexist. And we'd see the finished product and we'd scream and rant and rave. So we suspended publication because we couldn't keep on going like that. We met with the radical feminist therapy group and they more or less told us what collectivity was about. Then we kicked out the production staff.

MT: So your new idea of a collective was that it was people with a common goal?

JC: Right, and common politics, and common workstyle, or desire to work in that way. We didn't start off as a collective. We slid into it sort of backwards. We did disband, and we did then go into a collective of five people. I think the quality, the whole magazine became cohesive, became one. So we had a couple of really good years. And then around '78, Sharon came in.

SM: I was amazed when I first came. I thought *The Tide* was going to be this city desk with women sitting there typing. God knows, I had lots of journalistic fantasies, but here I came, and there were just a couple of tired women in a garage. And then I became one of the tired women.

We slowly dropped the word "collective" from our language, letter by letter, because it really wasn't accurate any more. Around '78 we ended up with an editorial board, and everyone on it had a specific function, such as review editor.



or features editor. We related to each other by our interests and by what each wanted to do and that was flexible. We weren't locked into our area, to our position or title. And we did make decisions fairly well by consensus on the editorial board. There was never an important editorial decision that was made by one person.

JC: Our structure began to look more like a traditional newspaper structure. Maybe part of it was having a paid staff. Women who volunteered became less interested in licking stamps and wanted instead to do the political and editorial work. So the true collectivity was in the editorial board, and most of the other functions were left in the hands of the managing editor, unless there was some administrative policy which could also be called political, such as price changes.

SM: The editorial board consisted of three to five people and everybody at the meetings could and would and did express their opinions, but realistically there were some editors who had more sway than others. This was generally based on seniority and on levels of commitment that they'd take on. Some editors only came once a week to meetings, others were there all the time. So our editorial board was not strictly equal. That generally felt OK to most everybody that was involved with it.

MT: How many people were actually paid?

JC: We paid photographers \$5 a shot, and writers \$10 to \$15 per article and we paid editors between \$40 and \$70 an issue. We like to say everybody got paid.

SM: Some things about our economic situation: *The Tide* always operated as a movement publication, and never as a profit-making business. We had an excellent business manager, who found ways to budget that would astonish any CPA. We did a lot of budgeting and cutting corners, but we didn't do the traditional things one does with a newspaper and magazine if one is operating as a profit-making business.

JC: Many women don't realize how big a role advertising plays. I think *The Tide* carried more advertising than any other lesbian publication. We concentrated a lot on advertising, simply because that's where most of the staff came from. Maida, you work on a gay paper [GCN] — do you know how much of your advertising comes from lesbian owned businesses?

MT: Very little.

JC: You can imagine trying to get 100% of your advertising budget from the lesbian community. I sell advertising now for gay men's businesses, and it has been a real eye-opener to me. I knew that women made less than men, but I always thought that maybe 59¢ is a slight exaggeration. But I find it is a dramatic overstatement. The economic base in the lesbian community is very small, even though it has grown tremendously in the last ten years. When a lesbian business decides to spend \$75 on advertising, it's a big investment. A major investment for a gay man's business might be \$250. We changed structure four times. It was always an evolution of structure. In many ways the evolution followed the movement's different trends. Towards the end we finished up with a structure that seemed to be very beneficial to us as a magazine. It more closely approximated more traditional newspapers, in terms of job titles, but not in terms of the decision making or energy flow.

Ups and Downs

MT: Tell me some of the ups and downs of nine years at *The Tide*.

SM: A lot of ups had to do with the many women who came to work at the magazine and developed writing skills through that. Women would write an article, and rewrite it four or five times, and turn it from something you couldn't get the point of into a really well-done piece. And that was very satisfying to me as an editor, to see women get better through working on *The Tide* and through the care and criticism that we offered.



Jeanne Cordova, Publisher, *The Lesbian Tide*

JC: We're two of those writers. My work has really benefited. There was an attitude on the editorial board, and it didn't matter what your seniority was: if your piece was shit, people told you so, in a very sophisticated and constructive way.

There is talent in many women, and you just have to tell them a few structural things, that they never would have thought of, and it's amazing how some people grasp it and become wonderful writers.

JC: We had great fun and creativity with developing stories, like the time we sent one of our staff to spy on the anti-gay Jesus freaks. And some of the interviews we'd do. We'd always be looking to print just a little bit more, deeper. Sometimes we were being called outrageous like the S/M series, or singer/songwriter Sirani Avedis who had some vocal things to say. We took some risks and they paid off, because people thought of *The Tide* as a creative paper. The ups were the growth, the creativity. That's what held it together and made it exciting.

SM: One other up was being able to be there and to reflect the tremendous growth in the lesbian community the last nine years. *The Tide* started at a time when the word lesbian was barely spoken. We've been a mirror of what's been happening.

JC: One big down is how we learned that we were journalists first and activists second, which was a hard thing for me to learn, because I was an activist before I got on *The Tide*. In 1973 there was a first National Lesbian Conference at UCLA. It was such a disaster, that everyone has done a music festival ever since, because it seemed that you could not pull a very large gathering of dykes together on a political ground. Music yes, politics no. Unfortunately, at that time, the core members of *The Tide* staff were also co-organizers of the conference. A lot of people at *The Tide* came in for a lot of flak. We decided that a journalist has to have some discretion about what kind of political activities she gets into.

SM: One thing that really helped was our flexibility. I guess



Sharon McDonald, Associate Publisher and Features Editor, *The Lesbian Tide*

it's one of the things I think women are particularly good at. Editorially and structurally, we did whatever's necessary to do. There aren't boundaries about what we have to be or cannot be. Editorially we went, from 1971, with its gay liberation editorial perspective, to lesbian feminism, to radical feminism, to lesbian and gay rights in the last couple of years. And I think that's where our movement went. We used to discuss it as we passed in and out of each phase. There'd be a lot of regret, and we'd say our job, as a paper, is to reflect what's happening. So we're not gonna not write about gay rights because we're a feminist paper when 80% of what's happening concerns gay rights. I think a paper's job is to say what's happening and to comment on it, in two different sections, news and opinions.

MT: What would you recommend for women starting a publication?

JC: Don't try to have a lover at the same time. Those are the downs!

SM: Celibacy is the key to success! Once you've resigned yourself to celibacy, you have a great career ahead of you!

JC: Getting back to what I'd recommend. Sometimes the movement is really tacky. We say things to each other that we would never give anybody else permission to say to us. We treat each other real shabbily. I found that out very early, that any woman who wants to do anything, has to have an extremely strong sense of herself and her purpose. Because there are lots of times when other people are not going to be there to support you. In fact, they may dump on you. You have to have a real set of armor.

SM: You have to recognize that publishing a paper is as public an act as going up on stage with a guitar. You are setting yourself out there for all the rotten eggs and tomatoes. That's something that comes as a rude shock to a lot of writers and publishers the first time that they do something that a lot of people don't like.

JC: I think the *Tide* staff survived in peace in itself very simply because we listened carefully to what readers said. We examined what we did and what happened and then we decided what next to do. We spent a lot of time in editorial discussions trying to distinguish between what is personal backstabbing and what is news. Sometimes the feminist press confuses the two.

SM: The personal is the political, but the personal is not always journalism.

MT: I think there are different philosophies of journalism. *off our backs*, the feminist paper from Washington, D.C., believes you should have a lot of personal comments in there.

JC: Personal comments are one thing, but sometimes I think our press is irresponsible. We owe each other that much. It's sort of like poetic license versus poetic abuse.

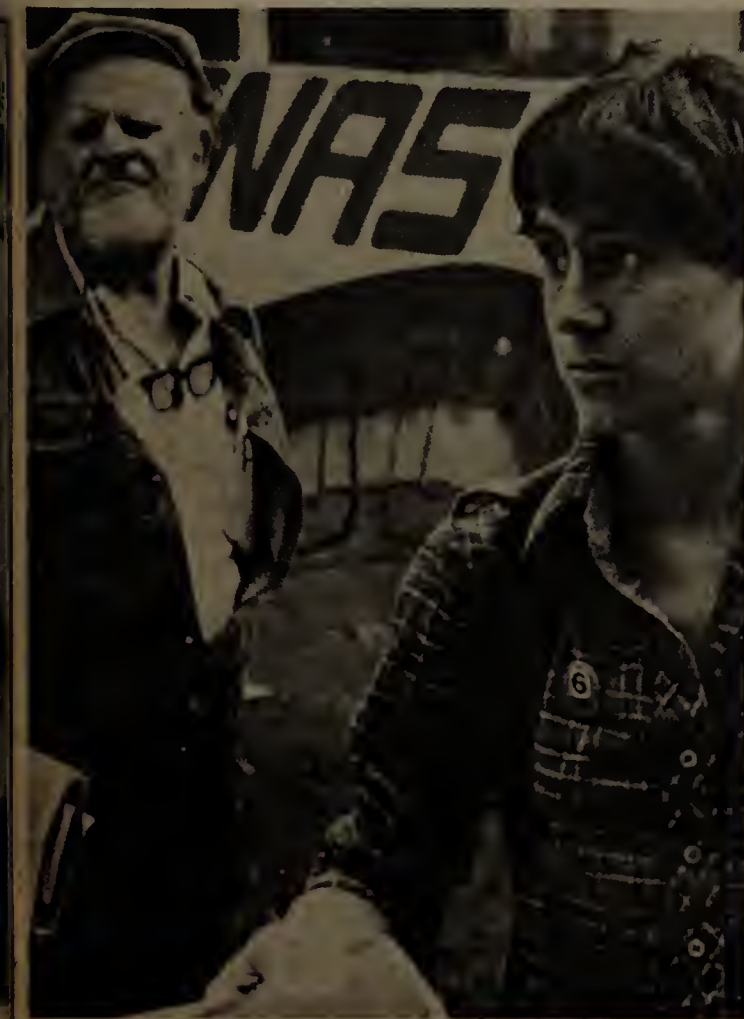
SM: When something has become an institution — like I think *The Tide* has — and ends, there's a lot of sadness, not only of the staff but also the readership. And sometimes a feeling that this is a real bad thing. I want to remind us that things end as other things are beginning. *The Tide* is stopping, but other things stopped and the people who were involved in it moved on to other things. A good example is the end of *The Furies*, the lesbian paper from Washington, D.C. Some of the women who were involved went on to help start Olivia Records, a women's recording company. Diana Press and Rita Mae Brown went into writing novels.

JC: And *The Tide* came out of *DOB* and *The Ladder*.

SM: I feel that sometimes we have very little faith in each other that we will continue in different forms. Times have changed and the formats that we use to do our work change sometimes.

JC: We don't want to stay around long enough so people get bored with us.

SM: Basically I want to say that we will be heard from again.



My Close Shave

By Gary Ralph

Demands have been made for a written explanation of why I shaved off all my body hair. These appeals are variously motivated. Some think it's a depraved act which requires justification. Others wonder why I went to the trouble. Still others would secretly like to do it themselves, but lack the courage which a psychological and philosophical context would give them. Here, then, is my "Manifesto of Radical Depililation."

The *Encyclopedia Britannica* instructively informs us, in its article on "Hair," that the sole function of hair on the human body is as a means of sexual attraction. Like all means of sexual attraction, hair in our society has been distorted by sexist restrictions. Hairiness is masculine. Strong drink is supposed to put "hair on your chest." Women, on the other hand, are expected to shave their legs, their faces if necessary, and are in general expected to have the texture which, as depilatory advertisements counsel them, makes men say "Ooooh...smooth!" This has led to some notably oppressive excesses. The first depilatories were derived from rat poison, when some enterprising chemist noted that the rats which were being killed off by it were also losing their hair. Not at a loss to exploit the lack of consciousness among a female population locked into a "beauty ethic," they packaged up the rat poison virtually unmodified, causing many deaths. (I'm not making this up.) It works the other way, of course; notwithstanding Kojak and Yul Brynner, baldness is still considered a mark of debility in men (note the defensive bumper sticker, "Bald is Beautiful") and the makers and sellers of Jojoba-whatever-it-is are turning a tidy profit from the myth.

I've never been hairy. I grew up in Oklahoma, where a large percentage of the population is Indian or of Indian descent, and Indians, like Asians, don't have much body hair. (It would be interesting, incidentally, to explore the idea of setting up hairiness as a mark of masculinity is a way of dumping on these minorities.) I was still growing up in the dominant West-

ern culture, however; I'd been taught that my pale smoothness was an outrage to aesthetic sensibilities, and while everyone else was running around flaunting their tans, I kept my body well hidden. I'm sure that part of my attraction to hairy men stems from my belief in hairiness as a sign of virility, though let's face it, hair can be fun — it's an interesting texture. But I was turning that judgment against myself, disliking the sparseness of my body hair, watching the first faint flecks of chest fuzz with a desperate hope.

Finally, a few weeks ago, I broke free. I was lounging around the apartment, studying my nude body with a certain complacent satisfaction, and it occurred to me that one of the reasons I've always felt my crotch area to be an amorphous part of my self-image — not to be considered much except in the context of sex — was that it was buried in pubic hair. I couldn't explore the skin underneath, couldn't check out the sensations of the skin over my pelvic bone, because all that hair was in the way. I made the necessary conceptual leap — why not cut it off? There wasn't anything to stop me; it wasn't unhealthy to do so, and if it turned off some of the people I had sex with, well, that was nothing to what I could do if I chose! So I got out the scissors — traumatic moment, taking that sharp shiny instrument to my crotch area, castration fears bubbling up — and snipped off my pubic hair, then ran over the area with a razor. I was inordinately pleased.

There are certain dermatological problems connected with exposing an area of skin that hasn't had much contact with air, germs, etc. My crotch itched like crazy, broke out with razor burn and rashes. I evolved a treatment out of what happened to be in the medicine cabinet — swabbing down with alcohol (and if you think after-shave stings your face, brother, you don't know what a sting is!) followed by hydrogen peroxide as a disinfectant, then Lanacane to stop the itching. After about a week things calmed down.

My first "consumer response" came at the *Fag Rag* party. Some people didn't like it, some were

really turned on, and after all, I did go home with somebody. One question that people ask me is, "Who shaves it for you?" I look wistfully off into space: "I have to do it myself," — sigh, biting lower lip. Somebody's told me of a couple who get their kicks from shaving each other, which certainly has it over Parcheesi on those long winter nights, but so far I haven't managed to extract much romance from the process.

Then the other day I made the next leap. I'd gotten a haircut that morning — an affair which for financial reasons takes place about twice a year — and as I'd lost all that hair, I suppose the natural consequence was to wonder how much more there might be to lose. Anyway, I was lounging around the house again, wondering what to do, and I thought — why not my legs? I don't have any chest hair, but there's a fine blond down running over my arms and legs, as well as the usual adornment on the armpits, face, etc. I pulled out the electric razor again, and got to work. I can understand why women have rebelled against shaving their legs — it takes forever. Still, when I regarded the slick, smooth result, I felt I'd struck a success, and got to work on my arms and armpits.

At this point the only hair I have left is on my head. (Yes, I still have my eyebrows.) The armpits itch something like the crotch area did, and until I get new blades for my electric razor I'm going to continue to give myself an occasional razor burn around the asshole, but beauty knows no pain. I went to the baths today, spread out on the sunroof, spread Coppertone all over my newly shaved body, lay back and let things get toasty. A man came over: "Looks nice. Who shaves you?" Ooooooh, smooth.

POSTSCRIPT — EIGHT MONTHS LATER

I wrote the above in June, 1980 — obviously, if I'd gone to the sun-roof of the baths last weekend, I'd have frozen my nuts off. Since, then, I've given it to a lesbian friend of mine to read; she conceded that it was funny and well-written, but she still didn't see why anyone would care that I'd



Illustration by Michael Brodeur

shaved off my pubic hair. I suppose the act of body-shaving has a different dynamic for women than for men; after all, for women it's a familiar, even humdrum option. However, I'll admit that my underlying message was actually that it doesn't really matter whether you shave your pubic hair or not.

This is a more radical statement than is perhaps readily manifest. One of my friends shaved his legs shortly after I did, but when I asked him if he'd shaven his pubes as well, he said — humorously, mock-stern, but nevertheless — "No, I'm still a man." For many men the idea of shaving off their pubes does funny things to the gut. Wilhelm Reich believed that all tensions and conflicts, suppressions and omissions that make our life less fulfilling and enjoyable, end up centering in the gut. One reason I wrote this article was to try and free up the gut.

Another reason is that it's a feminist issue, kind of Adrienne Rich has commented on how the meaning of a poem can be changed by altering the sex of the pronouns. One of the stanzas in Rich's poem, "Snapshots of a Daughter-in-Law," consists almost entirely of the words "She shaves her legs until they gleam like petrified mammoth-tusk." As Rich wrote it, it's an angry protest against women who blithely accept the valuations placed on them and their smooth legs; "he shaves his legs" becomes a hymn to a man who disregards society's valuations.

It doesn't matter whether you shave your pubes or not: that seems to me to be a more important statement than shaving them in protest, or flaunting them to assert your masculinity (how does one flaunt one's pubic hair, anyway?). I'm all for asserting my masculinity, when I can assert it without becoming party to the evil purposes which sexism promotes. If my masculinity expresses itself through shaved pubes, why not? The gleam of petrified mammoth-tusk can, after all, be very beautiful.

Coming Out

I'm Out, 33 And A Father

By James W. Perry

October, 1980

I'm gay. I'm out. I'm 33. I'm the father of two children. This may not define me completely, but it's a start.

The latest step of coming out was taken two days ago with my parents. The first step was five years ago with myself. It's been difficult and painful, yet it's been the most joyous journey of my life. Each step has helped me with the next, and the next has brought me closer to being one with myself, the people I love and the people who love me.

My parents and I have been extremely close all my life, closer now than I ever realized before. We live 650 miles apart physically, but I discovered we are only inches apart emotionally. Last Friday they arrived for a two day visit that we had planned two months ago when I took my children to their home for a week's vacation. After they arrived, we ran some errands then went to my apartment for conversation before picking up my children at day care.

Sitting in the living room after putting away the groceries and getting settled in comfortably, I opened the conversation: "Mom and Dad," I said, "maybe you sensed last August that something was on my mind. I wanted to talk to you about it then but decided against it. I was afraid that it might create some tensions that would hurt the time you had with the kids. Now I feel that I have to tell you something that may be painful. I'm gay. I've known it for several years and have been traveling a difficult road. I have needed to tell you for a long time. I love you so much that I couldn't bear hiding it any more."

"Jim," said my father, "I've known for many years you're gay and your mother has also. We've both been waiting for you to tell us. We knew it would come some day, but we also knew you would only tell us when you were ready. We love you too. It won't change the way we feel about you. You are our son and we both want you to be at peace with yourself."

All the pain and anguish I suf-

fered debating with myself about coming out to them dissolved in an instant. This journey is over, yet a new one is only beginning.

The next two days went so fast they remain a blur. I remember talking about so many things that had been secrets that could now be shared. I talked about Randy who I've been dating for a couple of months. I remember the joy I felt when my Mom asked if Randy would like to join us for dinner Saturday night. She said they wanted to meet him because he meant so much to me and my children. Unfortunately we couldn't work out the logistics, but Dad did have a chance to talk to him on the phone. It went well. Very well.

Perhaps this weekend wasn't the last step of my journey, but it was certainly a big step. It's a step we all consider taking and many make. It's a difficult step. But, for me, it was a joyous step. A jump. A leap.

My journey leading up to this weekend began when I couldn't hide from myself any more. Looking back on it, I guess I've known I

was gay since I was 14. Yet, when I was graduated from high school I decided that I'd go "straight." I decided that I could be like "everyone" else and be heterosexual. I tried. I went to college, got married, and had two children. But five years ago, after six years of marriage, I began to realize who I was. For the first time, after 14 years of being attracted to men, I began to acknowledge the fact that I was gay. My wife and I went through marriage counseling. I moved out. We divorced. We dealt with symptoms, never the basic cause. It took another two years before I could finally understand who I was. These last three years have been like living in an accelerating time machine. Experiences and understanding have built upon each other like a snowball going downhill. I rapidly became assimilated into the gay subculture. I identified with gay men. I began to come out.

The first people I came out with were the ministers at my church. I have been very active over the years in the church and they knew

me well. They weren't surprised. They didn't condemn. They accepted me. This was step two.

Step three has been many small steps over two years and will continue for several more. I'm coming out at work. I work for a major high technology corporation as product marketing manager. My job causes me to deal with many different people. I'm out to several of them individually including my manager. Their reaction has usually been surprise. It has been interesting to see how they react since many of them have known me for five to seven years. In general they consider it just another facet of me and have not been antagonistic.

Step four was most risky. How do you tell your ex-wife and the mother of your children that you are gay? We did 50/50 parenting of our children while living together and continued the joint parenting after the separation and divorce. We live about a mile apart and the children (9 year old boy and 6 year old girl) split their time

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Know Your Rights

Relationship Contracts

(This occasional feature looks at legal issues affecting gay men and lesbians. No attempt is made to analyze specific personal situations. Consult your attorney as to your particular concerns).

By Albert L. Frechette, Esq.

A relationship begins with tenderness, with companionship, with passion and with love. A relationship usually ends with acrimony, bitterness, accusations and discord. In between, the lives and livelihood, personal and real property, dreams and practicalities, emotions and thoughts, are intermingled, shared, sorted and distributed between the partners.

When the end comes — as much as we do not want to think about the problem — the basics become the focus of the relationship; who gave what, what promises were made and not kept, who contributed under what understanding, who owns, who keeps and who returns. To think about the end at the beginning is like writing a will when everyone is young, healthy, vibrant and far from the end of life. However, the unplanned becomes the real if we do not give any situation the thought it deserves and the thought we owe to each other. If we care enough at the beginning or when it is least needed, then when the need arrives

there can be comfort to the parties.

When major contributions are made by one or both of the parties, when property is part of the relationship, when real estate is purchased, when businesses, stocks and bonds, education and carriers are all brought together by the partners, we must consider the cold realities and the rights of the partners. There is no need for unfairness to be a part of a relationship nor a part of the end of what had been tenderness, companionship, passion and love. There is no need for a relationship agreement in the cases where the things shared are part of the "living" together of a couple: the groceries, the movies, the wine, the entertaining, the trips, the curtains — these things are not part of the need for an agreement, even though they may be made a provision once the decision is made of the necessity of an agreement. The antiques, the purchase of real estate, the repair, maintenance, and payment for real estate, the giving up of career, the establishment of a business, the acquiring of major assets — these are reasons for the preparation of a relationship contract in which any and all of the arrangements between the couple can be a part.

Do not base the need for the relationship contract on the rela-

tionship itself: on the consent of the couple to live together, on the exchange of sexual experience, on the love of each other or the need to be together. The agreement should be based on the economic and property interests of the parties, on the economics of responsibility, on the economic investment of the individuals, on the "legal" relationship of the couple. Contracts which have their basis on the sexual relationship of the parties have little or no chance of recognition.

It is only since the case in California involving Lee Marvin that cognizance has been given to the rights of individuals in relationships outside of marriage. The extension of *Marvin* to a gay/lesbian relationship, given the present status of the law and its interpretation, is remote. The consideration or basis of the agreement must be framed in economic terms, in property terms, as a contract between individuals as to tangible rights. The courts could, as in the case of contracts based on illegal gambling, declare that because the gay/lesbian relationship is not sanctioned by law, the parties should be left in the same position as they find themselves: with no enforceable rights.

Extraneous language going beyond the property and economic

rights of the parties should be carefully reviewed before inclusion in order to provide any future court with as unquestionably enforceable a document as possible. The love and affection of the parties, the giving and sharing as a couple, the rules under which each will live with the other, should be given careful consideration before being included in the agreement language.

What kinds of agreements should you consider? These are enforceable rights: the mutual ownership of real estate, its upkeep, its purchase; the distribution of property and assets under a will. Corporate and partnership operation of a business certainly requires the couple to delineate rights, obligations and liabilities; the specifying of ownership of personal property, antiques, jewelry, furniture, automobiles, boats, stereos and motorcycles and the like are certainly documents that ought to be drawn, even informally (so long as both parties sign and it is preferable that it be witnessed).

Do not put two names on bank accounts, stocks, bonds or other transferrable or cashable items without fully understanding the consequences of the two names appearing: who can redeem or cash the items, who can transfer owner-

ship and under what circumstances, what happens in the case of death, how can names be removed if the relationship ends, what access rights each has to the item. Review these considerations with the issuing agency, with an attorney or other professional so that the future can be as comfortable as the present, so that what is brought together as part of the relationship does not become a further stain to the problems inherent in the break-up of any relationship.

Let tenderness, companionship, passion and love characterize your relationship, but enter it, and if need be, leave it, without the rancor of unsettled property and economic rights. Make your relationship one of openness, of reality, of practicality. To discuss your rights is not to doubt the sincerity of the pledges of a lover, but should be framed and understood as a part of the relationship, as part of the being together.

As a final word, use the services of your attorney to be sure that the laws and decisions of your state give validity to your decisions, to your rights, to your sharing of your lives. Playing lawyer or relying on "bar room" barristers is the sure way to court disaster and to face the problems your agreement is designed to avoid.

Records

Music As Healer

Moods and Rituals: Meditations For Solo Flutes
Cassette Tape by Kay Gardner
Available from Ladyslipper Music, Inc., P.O. Box 3124, Durham, NC 27705. \$8.50 includes postage and handling

By Maida Tilchen

Kay Gardner, often considered one of the foremothers of women's music, has produced a cassette of her flute solos entitled *Moods and Rituals: Meditations for Solo Flutes*. It is a fifty-three minute tape intended for meditation, relaxation, or musical pleasure.

The only instruments heard on the tape are flutes, bell, and an echoplex audio device. Each of the four pieces uses a different scale (or mode), selected by Kay from her research into the music of many cultures. "Saraswati," the opening piece uses a scale which is believed to cause the listener's body to open and relax. "Moun-

tain Melody" uses the mixolydian scale, which is said to have been invented by Sappho and is sometimes called the "Sapphic" scale. An alto flute played in middle eastern style celebrates the Great Mother in "In the Temple of Ishtar." The second side of the tape is a twenty-minute piece called "Soul Flight." It uses a five-note scale, common in Asian and Native American music.

"Soul Flight" is my favorite piece on the tape. The echoplex creates wonderful sounds, turning each note into an infinite fading echo which has a very peaceful effect. It sounds something like the songs of whales, but more melodic and mellow. I have been told that at the Women's March on the Pentagon this fall, there was great interest in artistic work based on the number "5" or symbol of the Pentagon. "Soul Flight" will hopefully add to this body of art *cum* politics.

Kay Gardner has devoted her

time in recent years to researching the use of music in healing. She particularly promotes a theory that combines the visualizing of colors of the rainbow with listening to musical tones in order to relax and heal parts of the body. This tape was done partly to raise funds toward an album of healing music. She also hopes to do a concert tour involving a music and light show as an experiential environment. It is an ambitious undertaking at a time when women's music is perhaps becoming too content with repeating old successes. But as in other art forms — such as poetry, fiction, art, and dance — feminist women have been taking the risks to break into unexplored territory, not only of the culture as a whole, but also of the individual mind, heart and soul. Kay is trying to create music of the future, a future that many believe will include radical changes in the way we experience reality.



Kay Gardner conducting the New England Woman's Symphony

Jane Motley

Center Vs. Athletes

Continued from page 3
groups had a disproportionate share of time at the Center.

Highest priority in scheduling use of the Lindemann recreational facilities is given mental patients under treatment there. Of the remaining time, state employees are given first choice and community groups share any remaining time.

One informant knowledgeable of the Lindemann Center and of Massachusetts state government, who has dealt with Buffone in an official capacity, attributes Buffone's action to political corruption. The informant, who chose to remain anonymous, told GCN, "The usual rational, liberal arguments get nowhere with this man."

The informant agreed with Gardner's assessment, and added that Buffone would use access to the Lindemann facilities to pay back political favors.

The January 21 letter was the first sign that control of the Lindemann Center, which had previously been delegated to em-

ployees of the Department of Mental Health, would be taken over directly by the Bureau of State Buildings. Members of the gay groups say they had no problem under Department of Mental Health control.

But Gardner and the anonymous source both claim the Capitol Police, whose jurisdiction includes the Lindemann Center, "have it in for the gay groups" and have harassed their members repeatedly.

Gardner said that on numerous occasions the police have made gay swimmers wait 20 or 30 minutes before letting them into the swimming pool at their scheduled time. "They're just being obnoxious, basically," Gardner said.

The Capitol Police, in addition to patrolling the Center when they are on duty, are among several groups of state employees using it during their off-duty hours. State employees using the Center were not affected by Buffone's decision.

Coming Out

Continued from Page 10
evenly between the two homes. My ex-wife has been in group counseling since the divorce. I knew her therapist well. I told him I was gay. I asked him to lay the seeds of questions in her mind. Two months later we met together — the three of us. I came out. Two hours later after intense discussion and many tears, we embraced. For her it was the end of the earlier relationship — finally and completely. It was a point of closure. Yet it was the beginning of a new and richer understanding of me.

None of our parenting has changed. We decided then and there that we should continue as we were with our children. They will grow up in a very unique situation. It will undoubtedly have a significant impact on their view of sexuality. We believe it will be a healthy, balanced view. I have nothing to hide anymore. It will be difficult at times. But the joy of having two parents who are one with themselves will provide them with strength to carry them

through.

Again, the pain and torment of anticipating coming out was replaced by the glow of a new relationship with my children and my ex-wife.

Coming out is the most private and personal process I can think of. In the beginning you have no one for support. Then your new friends become your support. And you support them as well.

Racism

Continued from page 3

taught by homosexuals, and why we can't pray in school.

"Let's not talk about how women are not staying home and having children the way they used to. This is a twist on the old 'blame the victim' routine — and it has worked very well for the New Right.

"So we can't play the game by their rules, we can't win by talking about social issues rather than economics. We cannot win over women for women's rights by simply talking pro-choice. We must talk about race and economics, race and class."

I'm gay. I'm out. I'm 33. I'm a father. Maybe this really does define who I am now. I'm damned lucky to have the friends, relatives and business partners that I have. For me coming out has been a journey of joy. Not nearly as hard as I expected nor as painful as most people endure. Yes, I'm out and becoming whole and starting a new journey.

Finally, Burnham urged white feminists to fight racism along side sexism, and begin to see both as emanating from the same source, which she believes to be monopoly capitalism.

"When we fight against pornography, yes, talk about its sexist features, but we also need to talk about its racist face: the idea of black and Asian women being sexually exploited by white men and what that does to reinforce the historic line that black women are fair game for white men.

"We need the struggle against racism to be a continuing theme in

Continued on page 12

PAID ADVERTISEMENT

The significance of bodily germs and secretions to disease transmission through food and water pollution and public sanitation is well recognized, whereas —

The significance of bodily germs and secretions to disease transmission through sex contact unfortunately has not been taught to the public.

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every male and female is still not being taught the responsibility to wash genital and rectal areas before and after sex contact, eliminating those acquired and one's own germs and secretions, in protection of one's own health and that of one's sex partner.

An important health factor is remembering the lower digestive tract as a source of infectious germs including those which may cause urethritis in the male and vaginitis in the female. Here are some highlights from our widely acclaimed booklet (Available in English and in Spanish; soon in French.) —

THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant
to VD PREVENTION and Good Health
Not to teach washing before and after sex contact is to encourage the spread of sexually transmitted diseases.

PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

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Soap genitals working a bit of soft mushy soap into urinary opening.

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Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina . . .

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

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PREVENTION OF VD, INC.
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Racism Conference

Continued from page 11
the anti-rape movement. That movement must also defend women of color and the many [male] victims of racist manipulation such as we've seen here in Boston with [the trial of] Willie Sanders [a black man charged with raping white women who was acquitted].

"When we speak about insulting and insidious denigration of women by the mass media, we need to also talk about the pathetic images of people of color and working class people in the media."

"The every-day reality of racism — it's courage that counts," was the theme of the next speech, given by Cross, who teaches anti-racism courses to white people. She addressed most of her remarks to the white women in the audience, saying that "the assumption that racism hurts only people of color is wrong, and that racism hurts white people by robbing them culturally and interpersonally, as well as corrupting them and consuming much energy in the forms of guilt and fear."

"The most harmful effect racism has on white people is corruption. Once I think one person has more rights than another, it spreads to every other aspect of my life. To be an adult is to be a hypocrite. Remember all the hundreds of treaties made with Native Americans that we've broken and continue to break? What's happened to our sense of justice, our honesty, our integrity?"

"As children, we are led to believe racism is just the way it is and you can't change it so you'd better do everything possible to avoid seeing it . . . We spend a great deal of energy trying not to see, not to feel."

Cross encouraged white women to explore their own ethnic backgrounds, and to ask themselves "how it feels to be white, what it means to be white in a multi-racial society."

Finally, Cross emphasized the importance of white women exploring their racism together "with compassion for ourselves and each other . . . But first we must each choose to see the examples of racism around us every day."

Dr. Rodriguez, a pediatrician from a large hospital in New York City, spoke last, focusing on sterilization abuse among third world and Native American women. She said that this abuse is proof of the existence of a racist genocidal policy consciously being carried out by white men in power in this country.

Rodriguez said that she was shocked to discover in 1968 that more than 35 percent of the women of child-bearing age (ages 14 to 44) in Puerto Rico had been sterilized in U.S. - funded clinics there. "That," she said, "taught me lesson one: that social policy can be carried out and effect tremendous numbers of people and yet one can be totally unaware . . . I was working as a doctor there . . . but I had no idea of the magnitude of the sterilizations being done."

"Today, the sterilization of Native Americans in federally funded hospitals is massive. And right in New York City, women are being sterilized in black and Puerto Rican neighborhoods . . . A Haitian woman said that she was approached while she was in labor with a consent form . . ."

"The cut backs in human services and family supports, the regression in terms of the civil rights movement — all these (are part of the genocidal policy) but we see only the little piece that's near us and don't grasp the magnitude of the whole."

Rodriguez said that, as a result of this policy, white middle class women and working class or Third World women have "different realities." She used the issue of sterilization abuse to illustrate this:

"In the early 70's, white middle class women said to us, 'We don't understand because we have had a hard time getting sterilizations. First, many doctors refused; then finally we had to pay a lot of money.' It was difficult to convince white middle class women . . . that sterilization abuse was a problem for women of color and that there was a policy behind their doctor's refusing to give them sterilizations . . . (The policy states that) white middle class women 26 years of age are supposed to have children and that

black or Puerto Rican women of whatever age — and perhaps those of welfare — are not supposed to have children or not supposed to have more than one child."

"Back in 1975, when we talked about sterilization abuse, middle class white women were incredulous . . . (Since then) the women's health movement has taken the sterilization issue in hand and begun to understand the issue in a socio-economic context . . . This has happened because Third World women really took leadership."

"That's lesson number two in the fight against sterilization abuse. Yes, there are different perceptions, but, with dialogue, with organizing, we can understand the forces that make the different realities; that the same control in the health care system that says to one, 'No, you can't (get sterilized),' says to the other, 'Yes, you must,' and waves the consent form in front of the Haitian women."

About two hundred women — mostly white — attended a Saturday workshop for Jewish women and women of color, which is believed to be the first meeting of its kind in the feminist community here. According to the accounts of several black and Jewish women present, a few black women made anti-Semitic remarks and claimed that Jews in the U.S. are not oppressed.

Mercedes, a black feminist present, told GCN, "One black woman said, 'All you have to do is go out and get a nose job and you can assimilate.'" Some women present claim that a few Jewish women argued that Jews are people of color, and that this angered many black women present.

Some Jewish women left the workshop "deeply depressed," others, "delighted" that so many women had attended and that some ground had been broken.

Mercedes left "feeling very guilt-tripped" and "disappointed that I didn't have a chance to talk about the real issues: Yes, this has been my experience with Jews, and why do you think it is like this?"

"I felt the Jewish women were very self-involved, talking about their own experiences as Jews, but it wasn't the time to do that . . . They need to meet with each other to do that first . . . to figure out their own identity."

A Jewish woman present later explained that "Jews are very sensitive about anti-Semitism being taken seriously."

"One of the biggest divisive points right now is darker women's feelings about Jews being able to assimilate. Assimilation isn't such a blessing — you lose your whole culture and get a false sense of security."

"My fear is that Jewish women and women of color will now retreat. . . It's too bad we never got to any appreciative stuff. I would have loved to hear black women saying that she'd found Jews right out there in the forefront fighting for people's rights."

Asian women said they were upset that they were not represented on the Friday night panel of speakers and non-Chinese Asian women felt largely unrecognized at the conference. They voiced their anger in a statement read at the closing assembly on Saturday evening.

Correction for last week's article, "Alcoholism In Our Community" The Women's Alcoholism Program of Caspar offers a comprehensive alcohol program for women including in-patient and out-patient care, plus education programs, including two groups for lesbians: one for lesbian alcoholics and another for those who have been affected by another's drinking. For more information and referrals, please call in the Boston area 864-1634.

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Voices in the Night

Chapter 9

By Andrea Lowenstein

When Manny Brighton accepted Sam's invitation to an orgy at Sam's place, he had no idea that it would mean being evicted by David, his monogamous college professor lover. With no other place to go, Manny went to stay with Sam — a decision he soon regretted. Meanwhile Ann Morganthal, already depressed due to the loss of her leaching job when she inadvertently came out in The Sphere, has returned from a disastrous meeting with her lover Bell's mother, in worse shape than ever.

Manny Brighton woke up with one foot, one hand, and half his long body off the bed. He tried to shift over, but there was no room. He smelled old, dead poppers and wet dog. "How strange," he thought, "David hates dogs," and opened his eyes. Next to him, not David, but Sam slept sprawled and naked, his red beard shining in the morning light. On Sam's muscular chest there rested another head, that of his Saint Bernard dog, Barby, who lifted a heavy wet paw and scratched Manny in the groin in a friendly "good morning." Furthest over against the wall lay a strange man, whom Manny hadn't even seen by daylight, since Sam had brought him in after Manny'd already gone to sleep. Manny could only see a broad back, covered with thick black hair which blended well with the black fur of Talullah, (part sheep dog, part poodle) who was curled on the stranger's ass. Manny thought longingly of David's smooth back, now resting comfortably between immaculate sheets.

"Too many goddamn animals in this bed," he grumbled, stepping out of the bed and into an open can of Crisco. He carried it with him for a few steps, then managed to scrape it, though not the congealed grease, off his foot. The dogs had taken over the kitchen. One of them had shit in a corner, and the dishes of dog food had been overturned and dragged all over the floor. Manny's stomach turned. He showered, shook himself dry (the only towels looked grey with dirt) and, shaking crumbs of dog food from his clothes, escaped into the street where the cold Brimpton Street wind froze his wet hair.

On his way to the subway he passed David's and had to resist a powerful impulse to crawl up the stairs and plead his way back. But it was Sunday morning and he was supposed to open the store, on top of which David's anger had been as cool, impeccable, and precise as his apartment's decor; the firm tight line his mouth made as he closed it forever against Manny, as unyielding as his standards. "Tight-lipped tight-assed bastard," Manny groaned to himself. He had left his gloves at David's, and he stuck his freezing hands into his jacket, feeling like bursting into tears.

Everyone on the subway seemed to have something wrong with them today. Next to him a stubbled man, reeking of piss and alcohol, threw a slippery arm around his shoulders. "Gimme a buck, pretty boy," he slobbered. Manny tried to ignore him, as the man subsided into mutters of

"Faggots! Dirty queers. Should round'em all up!" On Manny's other side, a resplendent grey-flanneled business man reading the paper, his knees spread in such a way that he took up at least two and a half seats, did not yield an inch as Manny recoiled from the drunk. Manny felt like knocking the goddamn paper out of his arrogant hand. "Who the fuck do you think you are, taking up three seats?", he wanted to but didn't yell.

As soon as he'd opened the bookstore, they all began to stream in, and Manny was glad his seat was high enough to be out of reach. Here was the awful deaf-mute man with half a face and his little cards, ready to spit on him if he wasn't given something. Here came the old bag lady who had apparently decided that this store was an ideal toilet, Sunday mornings (maybe because he never called the cops on her but just meekly got out the mop and cleaned up after she left). And now the heavily made-up lady rushed in as if late for a date, the one who compulsively moved one of every single book on the shelf to a different place, shaking her head and pursing her lips at him all the time.

When John, the manager, came in an hour later, Manny was so depressed he didn't even feel like going out for coffee.

"A wild night, huh, kid?", asked John, licking his lips. John liked nothing better than to hear about gay sex. Sometimes, bored, Manny made up wild stories just to shut him up, but today he just grunted. Deprived of his vicarious thrill for the day, John turned on him.

"Well do what you want at night, that's your business, but don't fall asleep at the goddamn register," he snarled. "I've noticed when you're on, the books seem to grow little legs and walk off on 'em, hah-hah. Ya gotta keep an eye on the merchandise, kiddo. Some of these fuckin' shoplifters wait to come in till they know there's an easy mark like you at the desk."

Knowing that John was hovering in the back just waiting to catch him being careless, Manny did keep a careful eye on the customers. But even if he'd been half-asleep it would have been difficult to miss the kid, whom, after coming in at noon, hovering for almost an hour around the gay lit, section, stealing glances up at the desk every few seconds; had begun to make his way to the door with an unmistakably lumpy jacket.

"Damn," Manny swore to himself. Any other time he'd of let the kid, who was a little faggot if he'd ever seen one, go, but this was just the chance John had been waiting for. As unobtrusively as possible, Manny got himself between the kid and the door, and grabbed him by the arm, which immediately started to tremble. The big dark eyes filled up with tears, and Manny could of kicked himself. "Hey, relax, baby," Manny told him under his breath. "You won't go to jail or anything. I'll yell at you for a few minutes cause my boss is watching, and you write your name on a card, and then you can go. Alright, lets see what you have under that jacket," he said

loudly, for John's benefit. The kid reached into the jacket and then paused. He didn't want Manny to see the book. Was it *The Joy of Gay Sex*, he wondered or some novel? Then the kid made a frantic attempt to free himself. Manny was left holding the arm of the expensive, conservative jacket, and *Retching*, by John Numbers, lay on the floor. The kid took one step toward the door.

"It's cold out there," Manny told him. "Plus what's your mother gonna say if you come home without a jacket?" At the mention of his mother the kid turned green. He look about fourteen, even smaller without the jacket, and had big brown eyes.

"Are you going to call her?", he asked.

"I sure am," Manny agreed loudly. Under his breath he said, "Write down a fake name and number. And why don't you come have a hamburger with me after that. It's my lunch break."

"Go ahead." John's voice was oily and salubrious over the inter-office phone. "Never knew you liked them so young."

"My name is Josh Greenburg," the boy said, with some dignity, over hamburgers at Alice's. "And please don't tell me it's a stage."

"Who told you that, your parents?", Manny asked. "Look, I've been what, fourteen?"

"Fifteen." Josh was insulted.

"Yeah, I've been fifteen and gay too. So I'm not about to tell you that."

"You're gay? You still are?", Josh smiled for the first time. "It wasn't my parents who told me that, I read it in a book. See, I could never tell them. They're religious, uh, my father's a rabbi. He pulled a yarmulke out of his pocket, and the bobby-pin fell on the table. He'd probably disown me, and my mother would have a heart-attack if they even saw me not wearing this!"

An hour later, Manny returned to the bookstore feeling better about himself. "Maybe I should go into counseling," he thought. David had always told him to go on in school, but at the time it had seemed that he'd be doing it for David and not himself. On further reflection, he didn't think he could stand listening to kids complain all day long. And what good did it do anyway? Josh felt better for the moment, now that he'd met a real live gay man who even felt OK about it, but he still had to go home. Talking of which, he, Manny, had no home to go to. His depression returned, full force. John, who met him at the door with, "Where'd you take him, kid? Anytime you wanta use the back of the store," didn't help.

Five o'clock found him sitting over coffee in the Patisserie, thinking about how long it would

take him to get together air fare to San Francisco. "Everybody goes there sooner or later," he thought, "and what do I have here?" He pictured David, opening his mail to find a postcard from him. With just one line: "Hope you found someone else to own. M" No, that wasn't subtle enough. "Having a great time wish you were here." Yeah that was better. David would just sit there in the big empty lonely apartment and look at it. And slowly, very slowly, the tears would drip down his nose.

"Isn't it Manny?" Ann Morganthal was looking so bedraggled that at first he hadn't recognized her. Soon they were comparing their hard luck over coffee.

"Dog shit all over the place," he finished his story. "If I have to stay there one more night, I think I'll go nuts."

She nodded sympathetically. "Well maybe I should be grateful, since I still have a place to live, even though I have no job, and no lover . . ."

"I got up early in the morning," she finished her own story, "and Bell was awake. I mean we've been together long enough for me to know when she's awake, she wakes up at the drop of a pin, from being a nurse you know, so I know she was awake, even though her eyes were closed. I made a lot of noise packing just to make sure, and she didn't say a word. I mean I

know I said a lot of asshole things when I got so uptight with her mother the night before, but you'd think she would have said 'good-bye', wouldn't you?"

"Sure, I would," Manny agreed. "Sure."

"Well, listen," Ann said slowly. If you want, you can sleep on my couch. It's not real neat or anything, but they're no dogs. For a few nights, I mean, and — just you, that is don't . . ."

"You don't have to tell me," Manny laughed. "I won't bring any tricks up to your place. I'll stay maybe two nights, and by then you'll be back with Bell anyway, and she won't want any man on the couch."

"Listen, she wouldn't care if there was a man in my bed," Ann told him. "But it'll be different with you, I bet David's just waiting for the chance to get you back. You couldn't approach him, from Sam's, but it won't be a problem now. Of course you'll have to figure out what you want from the relationship. Tell him you'll just come back if you can set the terms."

The sun had come out as they reached Brimpton Street, and a hunky man smiled at Manny. "She's right," he decided. "I'll have to think about what I want." Because Spring was coming, and there were a lot of beautiful men out there.

Word Game

By Ruth Burke

Hidden among the letters of this puzzle are the surnames of 13 famous gay men and lesbians. To find them look up, down, backwards, forwards and diagonally. Answers will appear in next week's issue.

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GayCommunityNews

Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

Boston Alliance of Gay and Lesbien Youth	338-9472
128A Tremont St. (4th Floor)	(Hotline) 426-9371
BAGALS (Boston Area Lesbian end Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	227-6167
c/o GCN, Box 1, 22 Bromfield St. Boston 02108	
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02108	542-0144
Boston Lesbian & Gay History Project	
c/o R. Skiba, 75 Chandler St., No. 5, Boston 02116	
Chltern Mountain Club	247-1206
Box 104, 104 Charles St., Boston 02114	
El Comite Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
GAY HOTLINE (6pm-Mid.)	428-9371
Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123	
Gay Professional Men's Group	944-4818
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000	282-9161
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Jubilee Athletic Club, Box 401, 104 Charles St. Boston, 02114	227-6167
Lesbian end Gay Folkdancing	661-7223
c/o GCN Box 22 Bromfield St., Boston, MA 02108	
Lesbian and Gay Hotline (6-12pm.)	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents of Gays	542-5188 (days), 426-9371 (nights)
Project Place	287-9150

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)	876-8768
c/o GCN, Box 4, 22 Bromfield St., Boston 02108	
B.U. Gay end Lesbian Legal Association	236-4710
B.U. Lew School, 755 Comm. Ave. Cambridge Gay Political Caucus,	
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Robin MacCormack, Mayor's Office	725-4410
Mass Gay Political Caucus	
Box 179, 118 Mass. Ave. Boston 02115	471-8404
National Lawyers Guild, 120 Boylston St. Boston 02116	542-5415

STUDENT

Gay People at BU, c/o Program Resources Office	
George Sherman Union, Boston University.	353-3646
Gay Academic Union of New England, P.O. Box 212, Boston 02101	661-6500
Gay/Lesbian Concern Group of Boston College	
118 Mass Ave., Box 201, Boston 02115	262-2473
Gay People's Group, UMess/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Info.	495-5476
MIT Geys, Rm. 50-306	253-5440
Northeastern U. Lambda	
255 Eli Cir., N.U., Boston 02115	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215	
Janus Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center Massachusetts Feminist Federal Credit Union	354-8807
186 1/2 Hampshire St., Camb.	661-0450
Miriam Rosenberg (counseling)	1-358-7512
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	628-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program,	
1348 Cambridge St., Cambridge 02139	661-1316
Women's Community Health Center, 639 Mass. Ave., Cambridge	547-2302

RELIGIOUS

Am Tikva	524-1617
P.O. Box 11, Cambridge, 02138	
Dignity, 355 Boylston St., Boston 02114	628-3986
Friends (Quaker) for Lesbian and	
Gay Concerns, 5 Longfellow Pk., Cambridge	497-1254
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shenley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Alyson Publ., 75 Kneeland, Boston	542-5679
Closet Space WCAS (740 AM)	Katherine: 723-6327
Esplenade	787-1084
Fag Rag	681-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Hlt Parade, 104 Charles St., Boston, 02114	658-6494
Lesbian end Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	426-9371
Musically Speaking (WMBR 88.1FM, Sun. 1-3)	
Persephone Press	
Box 7222, Watertown 02172	924-0336
TVOD with Tony V	
WMBR-FM, 88.1, Friday 1-4 p.m.	494-8810
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Belville & Assoc.	266-1450
Fenway Community Health Center	267-7573
Gay AIAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/East	
P.O. Box 673, Randolph, MA 02368	
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling	
31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	266-3444
Tapestry Counseling Inc., 20 Sacramento St., Cambridge	661-0248
Tufts Skln Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Chenning St., Newton, 02158	965-2040
Vachon/Volz/Taylor, MD Lesbian & Gay Medicine	
1755 Beacon St., Brookline	232-1459

BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge 02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies (Cruise-Disco), 733 Boylston St.	262-2480
Chaps (Denin, Men), 27 Huntington Ave.	266-7778
Delivery Entrance (at the House Restaurant)	
12 Wilton St.	783-5701
Elbow Room, 100 Chandler (at Clarendon)	338-8447
Harry's Place (Dancing, Men), 45 Essex St.	338-8816
Herbie's Ramrod Room (Leather, Men)	
1254 Boylston St.	247-0989
Jacques (Mixed, Dancng), 79 Broadway	338-9066
Kimmies Disco, 237 Mass. Ave., Camb.	354-8166
Napoleon Club (Men, Dancing Fri.-Sun.)	
52 Piedmont St.	338-7547
119 Merrimac (Bar)	
Paradise (Talking, Mostly Men)	
180 Mass. Ave. (Cambridge)	864-4130
Playland (Men, some Women), 21 Essex St.	338-7254
Prelude (Women), Dartmouth St.	
Skippers, 252 Boylston St.	262-5735

Somewhere (Disco Dencing, Mostly Women)	
295 Franklin St.	423-7730
Sporter's Cafe (Men)	228 Cambridge St.
Together (Disco Dancing, Mixed), 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LaGrange St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	
Box 806, Marblehead, 01915	745-6966
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Dignity Merrimack Valley	
P.O. Box 348, Lowell 08853	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601	771-6739
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1087 Main, 01603	791-5127
Women's Meeting House, 89 Downing St. 01810	752-5905

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield	
01201, Berkshire County Info	447-7618
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
Gay Men of Franklin Cty., Box 771, Greenfield	
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Together, Box 427, Forest Park Sta., Springfield 01108	

WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United	
33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Women's Media Project (WMUA, 91.1FM)	545-2876
Womenlyre Books	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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STUDENT

Lesbian & Gay Men's Counseling Collective	
406F UMess Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center, UMess, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	624-6869
M-F 8-11 pm	
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	624-6869
Gay Youth	
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives,	
One Gold St., Suite 22-BC, Hartford 06103	547-1281
NAMBLA/CT	624-6869
New Haven Gay Alliance	
Box 72, 06501	624-6869

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2763
Shorelleenwoman	747-5451
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103	481-3575
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	525-2382
Women's Center, UConn, Box U-118, Storrs 06828	646-4900
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	486-4738
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	347-9411
	436-2488

STUDENT

Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale,	
P.O. Box 2031, Yale Sta., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 386 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College	442-7458
P.O. Box 1295, New London 06320	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Yalesbians, P.O. Box 2031, Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County,	
P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNH, Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I.,	728-9269
Box 6563, Providence 02940	728-6023

MEDICAL/COUNSELING

Providence Gay Group of AA	331-2047
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WOMEN

Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368

STUDENT

Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
Providence Gay Youth Group	272-9247

RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02861	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminality ill, aged and handicapped), Rev. Michael Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	485-3144
Nashua Area Gays, P.O. Box 3472, Nashua 03061	Paul 888-1305
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-5770
NH Lambda, Box 1043, Concord 03301; Concord 224-3785, 746-3339; Portsmouth 431-1541; Nashua 889-1416	
Keene 339-4327	
Speakers Bureau, Box 521, Concord 03301	

MEN

Central N.H. Men's Support Group	
31 Union St., Concord 03301	228-8049
Seacoast Gay Men, P.O. Box 1394	Portsmouth 03801

WOMEN

Full Circle, monthly feminist news journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Campus Gay Awareness, Mem. U, UNH Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	

Vermont (802)

Gay Hotline, U of VT	656-4173
Gay Student Union, U of Vt, Burlington 05401, M-F, 7-9pm	656-4173
Gay People at Middlebury	
Box D56, Middlebury College, 05753	
Middlebury Gay Men's Support Group	(eves) 338-6819
Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, P.O. Box 11 Winooski, 05404	

Maine (207)

Bates College Box 123 Lewiston 04240	
Center for Being, 8 Rocky Hill Estates, Brunswick 04011	729-1750
Dignity/Maine, Box 7021, Lewiston 04240	
Down East Gay Alliance, Box O Ellsworth 04605	
Gay Peoples Alliance	
92 Bedford St., Portland, 04103	780-4085
Mainly Gay, P.O. Box 4542, Portland 04112	
Northern Lambda Nord, P.O. Box 990, Caribou, ME 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast, 04915	
Midcoast Gay Men P.O. Box 1146 Rockland, ME 04841	
Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04473	
Parents & Friends of Gays	563-5856

New Jersey (201)

Dignity/Jersey Shore, Box 824, Asbury Park 07712	988-9510
Dignity/Metropolitan, Box 337, Irvington 07111	755-9053
Gay Activist Alliance/Morris County, Box 137, Convent Sta. 07691	762-6217
Gay Activists Alliance of New Jersey, Box 1734, South Hackensack 07601	343-6402
Gay People Princeton, Box 2303, Princeton 08540	
Jacobin Press, Box 8011, Jersey City 07308	
Lambda Alliance, Box 223, Eatontown 07724	229-7949
Lavender Express (Publications), c/o Pat Freeman, Box 218, Kearny 07032	
Lesbian Feminist Collective, Box 4042, Allwood St. Clifton 07012	998-1023
National Committee for Sexual Civil Liberties 18 Ober Rd., Princeton 08540	
Organization for Gay Awareness Box 41, Orange 07050	746-6199
Rutgers Gay Alliance, Student Ctr., Box 91, College Ave. New Brunswick 08903	932-7888

Calendar

weekly events

Boston, MA — Chiltern Mt. Club. Regularly scheduled events (with info #s): volleyball 266-2147; running 492-1339; swimming 227-5383; tennis 744-5498; scuba 899-7630; fencing 731-6344; biking 275-1336; basketball 236-1914; rollerskating 625-3314.

Boston, MA — Gay Recreation Activities Committee (GRAC). Regularly scheduled events (Info: 282-9161) volleyball, rollerskating, soccer, swimming, basketball, skiing and running. Men and women welcome.

sunday

Boston, MA — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).

Boston, MA — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROB, 98.5FM)

Boston, MA — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No admittance after 8. \$2.

Cambridge, MA — Lesbian and Gay Folk-dancing. Third Sunday of the month (see also Saturdays). Phillips Brooks House, Harvard Yard. 12:30-2:30pm. Beginners welcome. Info: Beth 666-4278 or Michael 492-1339.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm

Cambridge, MA — Merrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (& listeners!) call Merk 236-4888 or Rachel 742-7997.

Boston, MA — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Boston, MA — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

Cambridge, MA — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg. 142 Mem. Dr. 3rd fl. Everyone welcome. Info: 253-5440.

Cambridge, MA — Closet Space, a weekly news, interviews and music program for lesbians and gay men. On WCAS, 740AM. 11am.

coming events

feb 23 mon

Boston, MA — Career Planning Development Services available without charge at Homophile Community Health Center, 80 Boylston St. (at Tremont). Groups forming immediately. Pre-reg. required. Info: Phil Carrozza 542-5188 (Mon or Tues eves 6-9pm if possible).

Portsmouth, NH — "350 years of gay New England history," slide presentation created by the Boston Area Lesbian and Gay History Project. Seaport Club (Rt. 1 northbound, 1/2 mile so. of P'mouth traffic circle. 7:30pm. \$2. Sponsored by Seacoast Gay Men. Info: 749-2855 (late pm/early am).

24 tues

Boston, MA — Monthly GCN membership meeting at the office, 22 Bromfield St. 6:30pm. Come prepared for a lovely time.

Boston, MA — Phil Donahue show will feature "gay couples." 10:30am, Channel 5, WCVB-TV.

Lynn, MA — "Coming out/Being out" (Part 2; no need to have at part 1). Sponsored by the North Shore Lesbian and Gay Alliance. 7:30pm. 72 Fayette St.

25 wed

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Diane Devlee, music/fun. Wed. eves are women only. 355 Boylston St. (chapel entrance) 7:30pm. \$3.

Sudbury, MA — Central Middlesex Social Club meets at 7:30pm. All invited. Call Joe 443-4775.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1814, Orleans, MA 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

monday

Brookline, MA — Lesbian and Gay Pride '81 organizing committee meets on the 2nd and 4th Mondays of the month. Call 731-6737 for more info. Tonight: potluck dinner and organizing meeting. 61 Atherton Rd. 7pm.

Cambridge, MA — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brett St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Boston, MA — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M,W,F at 6 PM info: 825-0181.

Somerville, MA — Women's Center Coffeehouse. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 38 Union Sq. (above leundromat). Food and non-alcoholic refreshments. \$1 donation. Info: 623-9340. (Volunteers needed to help staff the Center, answer phones, giving referral info, etc. Info: 623-9340).

Amherst, MA — Gay/Lesbian/BI Rap Group. UMass Campus Center. 6:30-9pm. Info: 545-0154.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

Battleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

tuesday

Boston, MA — Boston Area Gay and Lesbian Schoolworkers (BAGALS) meets on the first Tuesday of each month, for support and political action. 355 Boylston St. (church annex). 7:30pm. Refreshments.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussion group. Old Cambridge Baptist Church, 1151 Mess. Ave. 8pm. Call 661-3633 for info on all DOB activities.

26 thurs

Boston, MA — GCN NEEDS HELP PROOF-READING AND LAYING OUT THE PAPER. SEE THURSDAYS ABOVE FOR DETAILS.

Cambridge, MA — Lesbian Liberation weekly meeting. This week: open discussion. Cambridge Women's Center, 46 Pleasant St. (Central Square). 8pm. All women are always welcome. 354-8807.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Hillary Key, folk. 355 Boylston St. (chapel entrance) Doors open at 7:30, no one admitted after 8. \$3. All are welcome.

27 fri

Boston, MA — GCN NEEDS HELP SENDING OUT THE PAPER. SEE FRIDAYS ABOVE FOR DETAILS. IT'S FUN!

Boston, MA — First in a series of Glad Fridays: Visiting Gay Writers Series. This week: Seymour Kleinberg, author of alienated affections. Glad Day Book Shop, 22 Bromfield St. (near Park St. sta.) 8pm. FREE! Info: 723-5787.

New York, NY — Self-protection workshops sponsored by the Chelsea Gay Assoc. Info: Safety and Fitness Exchange (SAFE) 242-4874.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Tia Cross, the history of lesbian photographers. 355 Boylston St. (chapel entrance) Doors open at 7:30pm. No one admitted after 8. \$3. All are welcome.

Cambridge, MA — Lesbian Healthworkers Discussion Group. Meets second Tues. of the month. Women's Community Health Center, 839 Mass. Ave. 8pm. Info: 628-4692.

New Bedford, MA — Rep group at the Aid Center. 18 S. Water St. 8-10pm. Info: 999-3141.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Gay Youth Rep. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-in VD screening and treatment for end by gay men. 8:30-8pm. Fenway Community Health Center, 18 Hevland St. (near Auditorium stop). 287-7573.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 88 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

New York, NY — Gay Liberation Allows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.

New York, NY — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 691-7950.

thursday

Boston, MA — GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-11pm and layout 6-11pm. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4489.

Boston, MA — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.) Info: 542-0144.

Boston, MA — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor), Cell BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371. (8pm-midnight).

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Daughters of Bilitis. Organization for women. Discussions and social hour. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 661-3633 for info on all DOB activities.

28 sat

Boston, MA — Forum on Sexual Harassment. Sponsored by Alliance Against Sexual Coercion, Women of UMass Boston. Speakers and workshops on defining the issues and on organizing strategies. 1-5pm. UMass Boston, 100 Arlington St. Open to the public, childcare provided, small donation requested. Info: 482-0329.

New York, NY — Lesbian and Gay Parenting Teach-In: workshops on legal problems, becoming a parent, gay fathers, lesbian mothers, lovers of lesbian and gay parents. Sponsored by Upper West Side Lesbian and Gay Association. West Park Presb. Church, 165 W. 88th. Info: 799-3298.

Boston, MA — Chiltern Mt. Club. Mt. Bond Winter Camping Trip. Info: Roy (817) 247-1206 (h) or 864-5770 x2577.

Boston, MA — Merd! Gras costume dance party. 9pm on. The Loft 21 Club, 21 Stanhope St. Prizes for costumes, DJ. Tickets \$4 at the door, to benefit Dignity/Boston.

Boston, MA — Alix Dobkin, with Suzann Jessie Pearl. A concert for women. Interpreted for the hearing impaired. Wheelies welcome, childcare available. Sleeper Hell, B.U. 871 Comm Ave, 8pm sharp. \$8 benefit for the Elizabeth Stone House. Info: 522-3417.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Willie Sordill, original non-sexist music. 355 Boylston St. (chapel

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 48 Pleasant St. 354-8807.

Boston, MA — Oasis Club. Food, disco, rap sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) in the Downtown Club. Gay club for everyone 18 and over. \$3 membership. Info: 338-8831.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over leundromat). 8pm. Info: 623-9340.

New York, NY — Biweekly gay male "S/M" support group. 8pm. Info: Brian 243-3332 (6-10pm).

New York, NY — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

Boston, MA — N.U. Lambda, Northeastern University's social and support group for lesbians, gay men and their friends meets every Thursday at 245 Eli Center. 7pm.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

friday

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4489.

Boston, MA — Gay male cultural production group forming in Boston for local and national entertainers. Any interest or experience, call Dimid at (617) 445-3604. Leave message.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional activities for lesbians and gay youth. 14-22. 128A Tremont St. (near Park St.) 4th floor. Info: BAGLY 338-9472 (esp. Wed. & Thurs. eves) or Hotline 426-9371 (eves).

Cambridge, MA — Lesbian and Gay Folk-dancing. First Saturday of the month, 3-5pm followed by a potluck dinner. Phillips Brooks House, Harvard Yard. Beginners welcome. (See also Sundays). Info: Beth 666-4278 or Michael 492-1339.

Cambridge, MA — "Common Ground," a free-form lesbian and gay radio program with poetry and music. WMBR, 88.1FM. Public service announcements welcome. 494-8810. 9am.

entrance) Doors open at 7:30pm. No one admitted after 8. \$3. All are welcome.

mar 1 sun

Cambridge, MA — Closet Space (WCAS 740AM) 11am. San Francisco activist and journalist John Kyper talks with host Katherine Triantafillou about racism, the gay community and Closet Space's history.

Cambridge, MA — Carpool to Jewish exhibit in Lexington. Brunch. Call Denise for info: 254-0907.

5 thurs

Boston, MA — National Conference on Feminist Psychology: "Feminism in the 80s — Weaving new connections." Workshops on homophobia, racism, sexism, heterosexism. March 5-8. Three evenings of entertainment including a concert by Meg Christian. Info: AWP Program Committee, c/o Psych Dept. B.U. Boston 02215.

7 sat

Cambridge, MA — "A men's gathering on sexism," a day of workshops developing awareness of sexism, racism, expressing feelings, men loving men, and more. 9:30am-5:30pm, Cambridgeport Children's Center, 85r Chestnut St. (near Brookline St.) \$3 donation (more if/less if). All men welcome. Sponsored by O.A.S.I.S. (men Organized Against Sexism and Institutionalized Stereotypes). Info: 778-3452.

The deadline for Calendar items is Tuesday at noon for the following issue.